

REFORMED CHURCH MESSENGER

Easter

Number



Why I Believe in Immortality

I believe in conscious personal immortality because I want to and because I think so strong a want, so attested by the effects which flow from it in life, is its own warrant.

I believe in it because I believe in the permanence and persistence of personality and of the capacity for self-sacrifice.

I believe in it because of love and the unity of love and the conviction that love is stronger than death.

I believe in it because of the significance of the sense of memory, the conscious continuity of life and the principle of responsibility.

I believe in it because I think the idea is veracious.

I believe in it because I think it is a primitive, human instinct, enriched and assured by the best and truest development and verification, in life and fruitage, of our primitive ideas.

I believe in it because I see values in human souls that I believe are indestructible and that I do not see

A Lenten Prayer

May the service of my life, dear Lord,

Be an ointment precious, sweet,
To pour upon Thy thorn-crowned head

And to bathe Thy nail-pierced feet!

May the adoration of my heart
Be a palm-branch waving high,
Exalting Thee, my Savior-King,
As Thy Kingdom draweth nigh.

—Meta Bauman Mathes.

perpetuated in the mere continuance of the human race.

I believe in it most of all because I believe in Christ; in what He had to say about duty and destiny, about God and the human soul; and because I believe in His resurrection and in all that His resurrection signified and signifies forever.

—Dr. Robert E. Speer, in the volume, "We Believe in Immortality." (Edited by Sydney Strong and published by Coward-McCann, Inc.)

PHILADELPHIA, MARCH 21, 1929

"The Rural Church and Recreational Expression"

REV. S. E. MOYER, *Perkasie, Penna.*

Generally speaking, our whole Reformed Church is a rural Church. The small portion that may object to this statement is just a generation or two away from the farm, and is still saturated with the good and bad tendencies of rural life. Among this group are those, or the children of those, who left the farm for a clerkship or a Business College course of several months, and then renounced the rural bond to become citizens of the great city with its supposedly superior life. A generation ago, the enjoyment of mechanical devices and conveniences—light, water, sewer, transit, etc., accommodations—determined the line of cleavage between rural and city life. Today, thanks to modern invention and rural initiative, the so-called comforts and conveniences of life are common to all locations, rural as well as city. The automobile, electrical machinery and good roads have broken down the wall of separation. Men who get along in life and can afford to gratify their desires prefer to do business in the busy marts, but rear their families and catch their breath in a rural home. The tide is turning. Instead of the "dying rural Church" we hear of the "struggling city Church." So let us banish the tale of woe that forever goes out from our poor country Churches, give them good men! A little encouragement from headquarters and a practical program, and watch for results. Self-pity, traditional paralysis, a feeling of inferiority and such like never bred a great people. If rural congregations can be led to worship under as modern conditions as those under which they are living today in their homes, the rural Church edifice will turn from a relic of the past to an inviting structure that draws and allures men. I speak advisedly,—pardon the personal,—for I have experienced the change in atmosphere occasioned through modernizing two rural Church edifices. Of course, the building is only the beginning of better things, although some new life is necessary to get that far in the building program.

The rural Church has no excuse to keep its doors closed from one Sunday to the next. The week-day activities are possible and necessary to engage the talents of our people and furnish an avenue for their expression. When I think of recreation, the word "re-create" is uppermost in my

THE VICTORY

Now is Christ risen from the dead and become the first fruits of them that slept. . . . O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Corinthians 15:20, 55-57.

She had come from Indianapolis and was a student at the Moody Bible Institute. It was Christmas night in a Chicago hospital. Several times during the day she had said that she knew she was going and that she would be glad to go.

"I have been studying to know the Word," she said, "and now I am going to see the WORD."

She was never delirious, but conscious to the last.

Just before death came her face brightened, and she said,

"Why, there's Mother!"

In a moment, she added,

"And Grandmother, and Minnie!"

(Her sisters say that she had never seen either of them in life).

She named one after another who had passed away, and then she seemed to see others whom she could not name, adding,

"I wonder who those boys are? I don't know them."

And she was gone.

What is it that can explain a beautiful death-bed experience like the above? There is nothing of which we know other than the glorious truth resting on that historic fact revealed to us in that Holy Scripture quoted from Paul's First Epistle to the Corinthians.

Thanks be to God who giveth us the victory! —From the Moody Bible Institute Monthly.

mind. Therefore, "Recreational Expression" to me, means simply "the building up or keeping up processes" of the Church along practical lines. What can we do to

hold the interest of our people in the life and work of the Church in our rural congregations? A hurried inventory suggests the Sunday School picnic, an outing, by auto-bus, of the Ushers' Union, an outing and picnic of the Church Choir, a lawn social by the Ushers' Union and its honorary members with their families and friends, a contest social by the Sunday School, in which either the ladies or the men entertain as the result of losing out in an attendance contest during a period of six months.

Many avenues of approach will afford the opportunity to create fellowship and a friendly relation toward the Church and its organizations. Among these may we mention the Catechetical Class, the Ushers' Union, the Upstreamers, (two classes of S. S. girls enlisted for service), the Ladies' Aid Society, the Heidelberg League, (stressing mental, moral and spiritual development), the Church Choir, the Sunday School Orchestra, the Junior Choir (for occasional public services), a male quartette, family reunions, anniversary programs, musical programs, programs furnished by our Boards. All of these, we feel, are contributing a healthy stimulus to our work and add to the general effect of the regular Sunday School and Church services.

Among the many things that we do not have, which nevertheless have merit and can be employed by some congregations, are the following:—the weekly Sunday School teachers' meeting, the Teacher Training Class, the Christian Endeavor Society, the Missionary Society, suppers, etc. (if loyalty and devotion to the Church as a by-product are secured). For some communities it is possible to engage in sports by having a gymnasium, a bowling alley, quito pits, a croquet layout, tennis courts, a baseball field, even a Sunday School baseball team. Encouraging the Boy Scouts and Girl Scouts makes the Church the friend of very fine material.

Anything along the lines suggested, that creates an interest that can be capitalized by the Church, is legitimate recreation. Men's hearts and fortunes are ever ready to follow their interests. An interested leader, with an interesting program, is the secret of success in any field of activity.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

This morning on my way to the office I saw a crowd of boys on a patch of ground near the orchard. I wondered what was going on so early in the morning so I stood and watched them a while. There they were, as busy as they could be.

Now this was what was going on. This tract of land is known as the boys' gardens. The boys early in the spring mark off a square of ground which is to be known as their own garden. After the gardens are fertilized and the boys have dug their gardens they will be given seeds to plant. Sometimes the boys get seeds sent to them from their friends. They take great pride in their gardens.

When the lettuce and radishes are ready to eat they take orders from the matrons of the cottages and we buy the produce from the producers.

This was a beautiful spring day, the first of the season, and the boys knew it and

got busy. "It is the early bird that catches the worm," you know, and this is the first step in getting the "worm" in a few months from now.

We are in need of some feathers. We do not want to make a feather bed or to trim our girls' hats, but some of our pillows are so flat we question sometimes whether there are more than a dozen feathers in the pillows. Perhaps some of our kind friends may have discarded feather beds that they will send us. We are not particular just what kind of feathers, chicken, duck, geese, just as long as they are clean that we can refill and make new pillows for the girls.

A HORSE AND HIS MINISTERIAL OWNER

Of course he was a valuable piece of horseflesh. He took his owner over his fields, always seeing to it that the minister never got late into his pulpit. Why should the Jockey Club not know and take suitable action? The faithfulness of a horse becomes public property, and the

members of such a club "have a heart"—even for horses. But now the story, which together with that editor's comment is taken from the Williamsport, Pa., "Gazette and Bulletin" of Feb. 11, 1928:

"The Rev. Uriah Myers, of Catawissa, Pa., gained fame through the ownership of his horse, 'Clover,' which, due to the excellent care given, lived to be 53 years old—20 or more years beyond the span usually allotted to horses. The Jockey Club pensioned Clover, allowing \$25 a month for his maintenance, and now it is learned, through the Lutheran Board of Ministerial Pensions and Relief, that \$25 a month is all the Rev. Mr. Myers, now 90 years old, and his good wife have to live on. We have a notion that they will not long be restricted to this pittance. Now that they know how things stand the Lutherans of this section, where Mr. Myers is greatly beloved, will see to it that neither he nor Mrs. Myers lack for anything. The incident, however, should be useful in emphasizing the need for the big pension fund which the Lutherans are ac-

(Continued on page 29)

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The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*The REV. A. S. BROMER, *Associate Editor and Business Secretary*

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EDITORIAL

FOR EACH ONE

A writer tells how he and a friend were walking up a great street in New York on an election night. His friend turned to him suddenly and said: "All these people make me feel that I amount to nothing. What is one fellow in a great mass?" "Yes," replied the other, "I suppose one would feel that, if he did not know that when a man meets God he always meets Him alone. We are never lost in the crowd with Him." It is this great fact which our crucified and risen Lord sought to make clear to all men. The great events of Lent, of Good Friday and of the glad Easter Day, will have little meaning for those who do not realize that they have a message and an efficacy for *each one of us*, and not simply for humanity as a whole. We cannot too fully emphasize the truth that the power of love is always personal. It is the glory of our religion not only that our Saviour knows us, each one, but that He makes us feel that He knows us, and that each one of us is infinitely precious in His sight. Nor can it be said that He loves us because He does not know us. In spite of the fact that He knows everything about us, even our secret sins, which our neighbors and friends may little suspect His love for each one of us is deathless and eternal. This is the note to sound on Easter morning: "Because He lives, I too shall live."

He who has conquered death and the grave is not only the Redeemer of the world; but He is also *my* dear Redeemer, who loves me with a love that will not let me go. "All power is given unto me in heaven and in earth," He says, and I am with *you* always." As one of our great contemporary preachers has put it: "He knows us one by one. He knows *you*, with your big temptation, who live in a kind of despair, and He knows you by name. He is with you in that fight. And He knows *you* who are overshadowed by some big trouble looming ahead; He calls you, too, by name, assuring you that He is with you and that with Him there is nothing you need be afraid to meet. And He sees *you* also, whose fears for other people make you anxious and drain your strength like a secret disease. He calls you by name, calls you into a trust in Him that will find God's world all good. And he sees *you*, too, who have a bad conscience. He knows how you have brought trouble and unhappiness on others and on yourself, and that you are not worthy of one-tenth of the

love and goodness lavished upon you. He calls you to begin again with Him. And He knows *you* also for whom the world seems to have no use, for whom no one cares. He calls you by your name and his message to you is that you are infinitely worth while to Him—that your loss is His loss, and that your love is part of His heaven." Easter should mean the resurrection of faith; and if each one of us accepts it as a personal revelation, it will be indeed the spring-time of the soul, and will mean for each one of us a share in the risen life of our Lord.

* * *

DID YOU READ THAT LETTER?

One of our regrets—and we think it is justifiable—is that MESSENGER readers so often miss some of the most interesting contents of this paper. We wish now merely to ask whether you read the letter from Pastor Stulc in the issue of March 7, page 13, which tells the story of the arrival of his Ford motor, presented to him by MESSENGER readers. Many have spoken and written to us about this letter, and we venture to suggest that, if you failed to read it, you missed one of the most human documents recently published. Its simplicity, as well as its enthusiasm, bring a genuine benediction. One of our best friends, a prominent Pennsylvania business man, who was one of the generous contributors to this Auto Fund, wrote us the other day as follows: "Pastor Stulc's letter gave me a real thrill. I have asked a number of my friends to read it. Perhaps we will all make a more careful count of our own blessings. If the other contributors got as much unexpected joy out of his marvelous appreciation of the gift as the writer did, then all of us can better understand that it is 'more blessed to give than to receive.' Most of us have spent and invested thousands of dollars, but *I cannot recall that anything that I have spent brought such prompt and high returns.* This experience certainly brings home abundant proof that the Almighty will never be outdone in generosity. I hope further opportunities like this will come to us all, for I feel sure that those who were permitted to share in the Ford undertaking will be eager to respond 100%."

We hope and believe that our friend expresses what is in the hearts of other donors who were fortunate enough to share in this act of kindness. It is fine to do kind

things, even when they seem to awaken no visible gratitude in the recipients of our favors. But we confess it adds a lot to the pleasurable sensation when gracious and thoughtful deeds are so warmly appreciated. The world knows all too little of that pervasive joy.

* * *

WHY PASTORS ARE LEARY OF CAUSES

No Christian minister should ever forget the simple obligations of Christian courtesy, or even of common decency. A pastor must sometimes blush with shame to hear of ungentlemanliness and discourtesies shown by other pastors to persons who call at their doors for one reason or another. Every man in such position ought studiously endeavor to maintain unruffled the temper which sometimes is sorely tried by frequent and trivial interruptions and by unreasonable demands upon his valuable time.

Yet there is more than the fact that a minister is normally human to explain, if not to justify, the barrier of suspicion and austerity which the agent of a legitimate cause must climb over when he comes to interview the pastor of a Church. Every stranger must sense the cold and calculating analysis which is going on behind the eyes of a pastor to whom he has just introduced himself. The unfortunate reason for this is the average pastor's experience of imposition and deceit and illegitimate appeals for his support and assistance.

A case in point is one of the many with which pastors are familiar. A letter of introduction was handed to me by the agent of a benevolent enterprise. I read and listened. The interview was concluded by my promise to present the request to my Consistory two days hence and report their decision. Apparently with a desire to add his own impression to my interpretation of the appeal to the Consistory, he asked the privilege of calling on them. I referred him simply to the Secretary of the Consistory. Having gained an audience with him, the agent not only told his story, but asked this official for a list of names from whom he might personally solicit subscriptions in their homes, telling him that the pastor had authorized him to do so.

That is the sort of conduct on the part of agents who are unscrupulous and dishonest which makes it difficult for worthy men and worthy causes to get the sympathetic hearing they deserve. This is one pastor's apology to the many good and honorable men who come to interview us, for the barrier of suspicion which has been erected between us and them by the scoundrels with whom we have had to deal. We want to believe in and sympathize with all who make it possible for us to do so, but every liar throws his neighbor's honor under suspicion.

—ALFRED N. SAYRES.

* * *

"JESUS LIVES! NO LONGER NOW"

It is most appropriate that during the weeks ahead the gladness of the Easter Season should be in our hearts, and that our Memory Hymn for April should be one which breathes the joy and triumph of this supreme festival of life. It is a time for Alleluias, and few of the Resurrection hymns, known and loved by millions of the followers of Christ, breathe quite so fully the very message of the Eastertide as these lines we have chosen for our April meditation. You may recall that the favorite word of Martin Luther was said to be that great Latin word, "Vivat" (He lives). It was this assurance of the living Christ, Conqueror of death and the grave, which not only delivered the great Reformer from sorrow and despair, but which gave Him strength in temptation and victory over "the world, the flesh and the devil." Jesus lives! Does not that wonderful word answer the supreme needs of the soul? When men are hopeless and disheartened, they are acting as if God were dead. They see only decay and death around them; their energies become palsied and progress becomes impossible. But when they truly believe that their Lord and Saviour lives, they be-

come invincible, and no task will seem to them impossible.

This hymn, written by Christian F. Gellert in 1757, and translated in 1841 by Frances E. Cox, is sung to the tune of St. Albinus, written by the famous London organist, Henry John Gauntlett, in 1872. Make this triumph-song your own, and help to make its "Alleluias" contagious.

* * *

THE SPEED CRAZE

Major Segrave, British speed-demon, asked about the risk he was taking, just before he started on the grueling race against time in which he averaged 231 miles an hour in his super-auto at Daytona Beach, Florida, is said to have replied: "Offhand, I should say that I have about one chance in ten of coming through with it alive." All the world knows now that he hung up a world record of mechanical achievement and physical stamina that takes one's breath away. Having come through on that one chance, however, Segrave was not satisfied. He believes his machine can average 240 miles, he says, and he proposed to prove it. However, after the American competitor, Lee Bible, was killed in the attempt to beat the record of 231 miles, the Englishman decided that he, too, was "through."

What we should like to know is: Who is going to be benefitted one iota by such speed contests? If men willingly risk their lives in order to discover how fast a racing car can be driven in this speed-mad age, it may be all right to permit them to do so. But why distinguish between this and other forms of committing suicide?

* * *

"FAITH THROUGH TRIAL"

In *The Christian Herald* of March 16, the well-known merchant and publicist, Mr. J. C. Penney, gives the following personal testimony: "I am frank to admit that it took the greatest catastrophe of my life to make me realize the power of God and my duty to Him. I was absorbed in business to the extent that success to me meant the ceaseless accumulation of money; my desire was to be a very wealthy man so that I might some day enjoy the things in life which I thought money could buy. Finally, like a bolt out of a clear sky, I was struck and awakened. The shock which the death of my wife gave me seemed for a time to threaten my very existence. But it showed me the need of learning the lesson of my life: My duty to God. That trying experience has made me more loyal, more obedient to God, to my ideals, to my associates, and to myself." We pass this on to our readers because we know it expresses the sentiments of many hearts and because we also know how much many of us need just such a witness to the faith that comes through trial.

* * *

CULTIVATING A PHILOSOPHICAL TEMPER

There are times when it seems extraordinarily ill-advised to be ill. If the editor had been asked about it he would have said that the important days just before the Annual Meeting of the Board, when the activities of the past 3 years are to be critically reviewed and all reports prepared for the coming meeting of the General Synod, would be the time of times for him to be strictly on the job. Then, in addition, when those same days are the ones on which the finishing touches are to be put upon the Easter Number of the MESSENGER, he would be surer than ever that it was not a good time to be sick. But here he is, stretched out in bed—not feeling very ill, he admits—but under strict orders from his physician that he must not even think of getting out of bed until that pesky temperature has become normal. It must be the intervention of a kindly Providence which has put into his hands this memorable dialogue by Charles Dickens:

"You are quite a philosopher, Sam," said Mr. Pickwick. "It runs in the family, I b'lieve, sir," replied Mr. Weller. "My father's very much in that line, now. If my mother-in-law blows him up, he whistles. She flies in a passion,

and breaks his pipe; he steps out and gets another. Then she screams very loud, and falls into 'sterics: and he smokes very comfortably 'til she comes to again. That's philosophy, sir, ain't it?"

* * *

The Parables of Safed the Sage

THE PARABLE OF THE LOCOMOTIVE AND THE ART INSTITUTE

I lit upon a Certain City beside a Goodly Lake, and I sojourned in an University Club that looked across a wide expanse of Park and Railway Tracks to the waters of the Lake. And I sate at meat, breaking my fast, eating of Figs and Corn Flakes and Toast and Coffee and a Doughnut and a Morning Paper and a View of the Lake. And the Lake was Lovely and the Morning Sun was clear. And the trains came and went and gave forth no Smoke. But there arose a Cloud of Black Smoke which Obscured my Vision and Clarified my Mind.

And I said, I have known this City since Before the Fire, and that is a long time. And it still lacketh much of being the Lovely City that it is yet to be, but I have witnessed Great Improvements. And I remember how for many years there was Great Outcry on the part of the

friends of Art against the Illinois Central, whose Smoking Locomotives defiled the lake front and were like unto an Hogg-pen in the front yard. And I remember how Commissions were appointed and Resolutions were Passed demanding that the Illinois Central electrify its Terminal. And I remember how the Friends of Art cried out that the Paintings and the Statuary in the Art Institute were being Ruined by the Infernal Smoke of the Illinois Central.

And now what is this which I behold, and what is it that I see? The Illinois Central hath electrified its Terminal, and the trains come and go without Smoking Locomotives. But that Dense Cloud of Dirty Smoke which I behold ariseth from the Smokestack of the Art Institute.

And I considered the matter, and I said, How good a thing it is to have a Scapegoat like the Locomotives of the Illinois Central and how sad it is when they reform. For had the Illinois Central continued with its Smoking Locomotives the Art Institute might continue to preach without itself reforming. Wherefore should preachers beware lest they make their preaching so effective as to rebuke themselves.

And I said, I have known more than one Preacher to convert a Sinful Man, and two or three who have converted a Sinful Woman apiece, and they were themselves made sinners in the process. And I share the solicitude of my friend Paul, and commend it to all Preachers and Art Institutes, lest having preached to others I should myself become a castaway.

A Galaxy of Easter Messages

LIFE'S UNEXPECTED VICTORY

Charles D. Rockel

As far as human knowledge could see the tomb of Jesus should have ended His adventure of life. To every one who stood on Calvary's Hill in that long ago it must have seemed like the greatest bankruptcy of life in all history. The disciples had died in terror as the night of failure closed in upon Jesus. With breaking hearts of disappointment they watched His star set in the darkness of their own despair. In the confusion of those bitter days when the sin of men swept their Master to His death they left others lay away their Lord believing that in His tomb their fairest hopes would forever lay buried. They felt so certain that He who for a brief season had led them in paths of inexpressible love was gone forever and they would never see Him again that they went back to their work numbed by the blow that had fallen. To them it seemed that neither love nor hope could survive the curse of the Cross and the shock of death. A wonderfully beautiful life had blossomed on the stem of time for a brief day, but now it was faded and gone leaving them only the bitter memory of its holy beauty to haunt their lonely days. No one would ever again dare to follow Him after the curse of the Cross had fallen upon Him, so they felt. The cold night of despair overwhelmed their sorrowing, desperate hearts and the light of their life went out. Life for them had lost its meaning and lay upon them as a bitter, bitter curse. So they mused on that dark, sad, lonely night of long ago.

But the tragedy of a crucified Messiah, slain by a world's hate and sin, had a most unexpected outcome. Were it not for what happened in the hearts of despairing, disappointed, sorrowing disciples after that dark night on Calvary the mem-

ory of Jesus would have perished from the earth or at best men would remember Him only as a deluded enthusiast who had paid for His folly with a martyr's death for claiming to be the King of a heavenly kingdom. There was nothing unusual in the manner of His death. Hundreds, if not thousands, died on a cross and two others died with Him on crosses that bitter day, but their names are unknown to us and we remember them only because the living Christ had made them live. There is nothing in a death upon a cross that gives a magical potency to the one that dies upon it. That potency must lie in the life of the one that died upon the cross. Neither can fraud, trickery or illusion fully account for what happened in the hearts of despairing men after the Crucifixion. Some overwhelming experience wrought conviction and new hope in their doubting hearts and changed the dark night of despair into the glorious and triumphant light of the living Christ. The dawn of that conviction changed the story of history. For two thousand years men have testified to the experience of the living Christ renewing life and redeeming it from destruction.

GRACE

Grace is God's love-fount up-springing;

Grace! His blessed mount aflame;
Grace! Divine breath of compassion,
Reviving life's mountain and plane.

Grace! God's far-reach of forgiveness;

Grace! Can its wide borders be,
Dear Lord, in mercy extended
To far away outcast, like me?

—Meta Bauman Mathes.

Down thru the ages the cry "in the name of Christ" has cheered innumerable human hearts calling out unbelievable endurance and working revolutionary changes in civilization. The history of Christianity is the story of the endless victories of the living Christ. Multitudes beyond the power of man to number have found their strength renewed and their life redeemed by the comfort and strength that came to them in life's most tragic trials thru the living Christ.

Thru all the darkness that overwhelmed Him Jesus was upheld by a deep consciousness of victory coming to Him from the heart of God. The assurance of eternity was in all He said and did. He always saw victory beyond His death and to Him it was but the gateway to His victory and the open door into the hearts of men. Losing His life was indeed finding it again in the lives of His millions of followers. Through a baptism of blood He achieved the eternal victory over time and death. Those who killed His body had finished their work. They could no more, but the living spirit of the Christ was beyond the power of their sin or hate. They could not reach His deathless soul of love and He would not surrender the citadel of that soul to their hate. Neither hate nor time nor death could take from Him the life and love of eternity. They cannot take it from anyone.

He was always borne up by the overwhelming conviction that He would live again in the hearts of His disciples, and that conviction gripped them with a certainty that defied death. If He were lifted up He would draw all men unto Himself. Again and again the cry of victory rings in His message: "rejoice, for I have overcome the world." He was indeed victorious over time, the world and death. God's great life of love had at last filled a human life to the full and in Jesus God

looked out thru human eyes into the long-faces of seeking men and claimed them for His own thru all eternity. In Jesus God revealed to man himself all that God meant man to be. Thru Christ God and man overcame time and conquered death.

To every sorrowing and heavy-laden heart the victory of Jesus comes as an abiding conviction that thru Him we too shall be victorious over all of life's bitter failures and in the end conquer time and death. Time will crush to dust man's greatest works; our bodies will return to the earth from whence life called them for a while; death at last will blast our noblest plans and cut us off before our work is half done; but what if all this is so? Neither time nor death can touch the eternal and abiding spirit of man. That rests in the living Christ, and what has man to dread? Civilizations have risen, crumbled and perished since Jesus rose from the dead; kings have come and gone; empires have waxed and waned, but Christ grows more and more. The Elder Brother has shown us the way and when death threatens we can smile and go on. Having shared our own humanity Jesus has made known what is in the heart and soul of man and He has brought its life and immortality to light. The soul of man is not doomed to the tomb, but rises victoriously in eternal life.

"Dust thou art, to dust returnest,
Was not spoken of the soul."

The living, redeeming Christ is the pledge of God to man that he will not go out in the darkness of death, but thru death he will rise to life victorious. In Christ God saved mankind for the eternal life of love with Him and this is the glad Easter tid- ing that comes as the balm of every broken heart and the comfort of every sor- rowing soul. Because He lives, we too shall live.

Altoona, Pennsylvania.

O'ER RUGGED PATHS

E. E. Zechiel

The oftener it occurs, this blessed Easter Season, the more gloriously happy it becomes. We look back with blessed memories to those joyous "Egg-gathering—Easter Rabbit" mornings of our youth, with all the richness and joy of those super- bly happy days, knowing full well that nothing in all our experience could surpass their worth, unless it be the morning that celebrates the Birth of the Prince of Life. But as the years unfold themselves in our experience, opening up the whole glorious panorama of the "Resurrection" experi- ence, with its far-flung vistas of assurance, satisfaction and hope, capable of satisfy- ing the deepest needs, longing and hope of the human heart, supplying contentment and peace where only unrest and dissatis- faction had been before, we know that we can look forward to its recurring obser- vance, confident in its power to bring us a joy and happiness each season more glorious than the last.

It is little to be wondered at that the approaching Easter Season brings a pro- found spirituality into the world that is unique in the year's experience. Church pews, sadly empty before, begin to fill up; people, at other seasons unapproachable, suddenly become approachable on the question of their own spiritual responsi- bilities; parents become anxious to conse- crate their babes in Holy Baptism on this day and, above all, people are now found willing to consecrate their own lives to the service of Christ in His Church by the Holy Rite of Confirmation. The recurring pageantry of the Resurrection has pro- foundly impressed the heart of the world that Jesus lives and that because He lives we shall live also.

Furthermore it becomes increasingly ap- parent that the glories of Easter are not

joys universally experienced. Leastwise the rejoicing is only a matter of degree. To those who have labored, toiled and suf- fered with Him, to those who have gone with Him through the dark valley of Geth- semane, Passion Week, Good Friday and the Cross must bring the superb ecstasy of a supremely happy heart. But this unique happiness of Easter can never be for the Easter-bonnet, style-show parader of the multitude. This is because the glory of Easter is a Victory Glory.

MARY MAGDALENE AT THE SEPULCHRE (John 20:1-19)

Abner E. J. Reeser

And why is Mary full of fears,
Her eyes bedimmed with bitter
tears,

While gazing on that grave?
She cannot find the body there
Of One who lives, Who's standing
near,
Whose arm from death can save.

"Why weepest thou," the Saviour
said;
"I've lost my Lord," her answer
sped—

And wist not it was He.
He speaks again; His voice she
knows,
And now her heart with joy o'er-
flows,
Her dearest Lord to see.

His breathless clay she lately sought
Within the tomb, and little thought
Of this supreme delight.
O, vain were all her anxious fears,
And vain were all her bitter tears,
That flowed both day and night.

And is not He forever near,
Although His voice we cannot hear,
Nor see His glorious face?
Yes, over us His wings are spread,
And blessings still are gently shed,
For He fills every place.

The day shall come when, in the
skies,
We shall behold HIM with our eyes,
And know as we are known;
But while we wait for that sweet
day,
We'll wipe our bitter tears away,
Since we are not alone.

How supremely happy Jesus must have been on that first glorious Easter as He walked with His disciples in the way. But the exquisite joy and satisfaction that were His was also a Victory Joy, made possible only because He trod the shadowy paths of humility, sacrifice, suffering, Geth- semane, Passion and the Cross. Beginning in the days of His youth, continuing in the long journey of persecution, ending in Gethsemane, Good Friday and the Cross. He trod the rugged, thorn-infested path of the valley only to emerge in the blazing sunrise of glory on Easter morning.

To His disciples the immeasurable glory of the first Easter and of all the Easters that followed was made possible, or at least all the more glorious, because they, too, had trod with Him the dark and rug- ged path that led to the Cross. To them, too, the glory of Easter was a Victory Glory. As they came up out of the valley of battle, heartbroken with defeat, sorrow and shame, suddenly they were confronted with the glorious fact of a Resurrected Jesus, the Conquering Christ, the Living Lord, the Victorious Easter. It is but little wonder that their hearts burned within them as on their discouraged con- sciousness began to dawn the stupendous

fact that Jesus lived. That forever after these simple Galilean Disciples, reborn in the Resurrection, should know no theology but the glorious fact that Jesus died and rose again is simple logic.

This strange fact of the glory of Easter lying only at the end of rugged paths is not only in keeping with all that Jesus taught us of the Way of Life, a truth of tremendous import to all of us who would follow with Him in the Way, but a glori- ous reassurance to those whom misfortune may, perchance, keep from mingling with the throng of worshipers of the season. You may miss the parades, the pageants, the outward glory, but you may rest con- tent in peace with the knowledge that the real glory of Easter lies at the end of rugged paths as those o'er which you tread. "If we suffer with Him, that we may also be glorified with Him." Rom. 8:17.

Akron, Ohio.

THE EASTER MESSAGE

Raymond E. Wilhelm

The Easter message is a message of life. It tells of a victory over death. It is this victory that furnishes the crown of Jesus' earthly career. To go with the shepherds and the Magi to Bethlehem to worship the new-born King is good, but that is not enough. To go to the sermon-mount to hear the Christ speak words of deathless truth and power is edifying, but that is not enough. To go with Peter, James and John to the mount of transfiguration and behold the Son of God in majesty, is in- spiring, but that is not enough. To go even unto Calvary, where Jesus "His own self bare our sins in His body upon the tree," is not enough. For if the Cross speaks to us of a sacrifice which was not accounted too great to be made, and of an atonement made for the sin of the world, it also speaks to us of death. There is a greater glory further on. It is to go to the empty tomb and hear the messenger whose "appearance was as lightning, and his raiment white as snow" declare that "He is not here; for He is risen, even as He said."

It is not a dead Christ, but a living Christ whose name we bear and whom we follow. It was not a dead Christ, but a liv- ing Christ who inspired Peter to preach as he did on the day of Pentecost. It was not a dead Christ, but a living Christ who led Paul and Silas to "turn the world up- side down." A dead Christ could not stir the world as the living Christ is stirring the world. Men thought that He had died, and straightway He lived as no one in all the ages had ever lived.

And the glorious message of the risen Christ is His testimony to the eternal in man. "I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die." He may turn the world upside down; He may upset all our favorite theories; He may throw all our fancied virtues to the winds; He may accept in us that which we have ignored and despised. But He makes heaven se- cure for us; and wherever He is, heaven is.

Spring City, Pa.

LIFE'S LIVING LORD

Theodore C. Hesson

The resurrection of our Lord Jesus Christ is the best attested fact in history. It can still be proved, as it was by its first preachers, from prophecy and from the testimony of eye-witnesses; and shown to be reasonable from analogies of nature, which are so numerous and near at hand in the spring of the year when the Easter festival is celebrated. By the silence of history as well as by its loud acclaim, by the uneasiness of His murderers as well as by the restored faith of faltering friends,

by the present "power of His resurrection" in Christian civilization and in the hearts and lives of His people all over the world, we know that Easter is the day of His resurrection.

How different would be our world if there were no Easter! Churches without Christ. Homes without hope. Government without God. Bereavement without an Elder Brother. Caskets without comfort. Shrouds without a shining land of peace and rest. Hearts without joy. The whole world in the darkness of sin and despair.

"But now is Christ risen from the dead." They led Him to Calvary. They nailed Him to the cross. They closed and sealed His tomb—and all by the might of Rome. But "an angel of the Lord descended from heaven, and came and rolled away the stone." "He is not here." "Come, see the place where the Lord lay." It is empty. Let the Easter hallelujahs ring. Let angelic voices sing. Let the morning stars sing together and the sons of God shout for joy. Jesus lives.

"Ye mortals, catch the sound,
Redeemed by Him from hell,
And send the echo round
The globe on which you dwell;
Transported cry, 'Jesus, who bled,
Hath left the dead, no more to die.'"

And now we know why the winds obeyed Him, demons fled and the dead were raised to life. Now we understand how "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." For by His triumph over death He proved Himself to be Lord of all life and glory. We see Him in every blooming flower, in every babbling brook, in the radiance of a crimson sunset and in the Providence by which "one star differeth from another star in glory."

But the risen Christ becomes more precious to us as the Resurrection and the Life. His resurrection from the dead is both a pledge and a revelation of our blessed risen life. The new thing in His resurrection is not the hope of a future life, a hope which springs eternal in the human heart, but the new light into which He thereby lifted it. As with Him, so with His followers, life here and life hereafter are seen to be of one piece; and the life to come will only be the glorious consummation of the risen, fairer, fuller life they now live in the flesh "by faith of the Son of God." In the grief of earthly partings and the bitterness of bereavement, we need not sorrow as those without hope. For if we believe in a risen Christ, then death has lost its terror and the grave is not the goal. To die is only to fall asleep in Jesus to awake in the morning of eternal day, to meet and greet our loved ones in a fairer world, and all to be forever with the Lord.

To all who mourn their dead, the Lord of life still says, "Why weepest thou? Whom seekest thou?" In the Easter miracle He still speaks in language as comforting and convincing as He spoke to doubting Thomas, still adding, "and be not faithless, but believing." Blessed are we who answer, "My Lord and my God."

St. Johns, Pa.

THE MESSAGE OF LIFE

Joseph H. Stein

"Now is the high-tide of the year,
And whatever of life hath ebbed away,
Comes flooding back with a ripply cheer."

In all religions, the awakening of the earth in the spring time has been given spiritual meaning. Human souls everywhere say, "Creatures of the unseen indeed we are, but we live in a seen environment that once a year brings the message of life." Resistlessly, once each year,

life shouts from every mountain top and every blade of grass. Our souls are carried forward by the voices of nature triumphantly singing the message of our own spirits. Life, Immortality, Spring Time belong together.

It is true to the sunny nature of Christianity that Christ's supreme message attaches itself to a day in spring, and the opening world of nature is made to symbolize victory over death.

How marvelous is our unified universe! And how that unity is seen when sorrow and sadness drive us to the very center of things! Death and loss afford us a momentary glimpse of realities which day by day in our routine path we cannot see. Sorrow like an avalanche comes upon us, the whirlwind of reality sweeps over us, and we ask, "What does it mean, actually, all of it put together?"

RESURRECTION

B. F. M. Sours

No matter what the night has been,
The daybreak may be brighter;
No matter what the tempest blast,
Your hearts may soon be lighter.

For over all the hills the dawn
May rise with sheen of story,
Of noontide blazing o'er the world
With wealth and joy and glory.

How could the tomb contain the King?
O tell the tidings! Splendor
Of angels kept the sepulchre
For Jesus—my Defender!

Like dawn of day, clouds rolled away,
As far and wide the story
Was wafted on the wings of joy—
"He lives!—the King of glory!"

Death!—all thy boast this dawn is lost!—
No longer hast thou o'er us
The lash, for Christ is risen again
And leads the way before us.

Mechanicsburg, Pa.

But what is outward defeat to the man who knows inward victory; sorrow to the man who has that peace which the world cannot give and that joy which nothing can destroy. What is crucifixion to the man who has already found resurrection by a changed heart and by an understanding of the great glory of Divine life that dwells within the human race?

So out of defeat comes victory; and joy and sorrow are seen to be twin sisters of the Eternal, each bearing the likeness of one great God of Love and each completing the unfinished work of the other!

The message of Easter is the message of Jesus who saw this encompassing unity of life.

In the hope of victory that reaches to immortality, we rejoice today!
Toledo, Ohio.

IMMORTALITY

N. L. Horn

When the Christian world greets the Easter Day, it will testify and witness to its belief that men who have died are still living. Though the temple of clay is laid away, the spirit goes on to the realm which is God's spiritual kingdom. Easter has but one message; it is the message of immortality. Immortality is one of those great spiritual truths which cannot be demonstrated. It is a matter of faith. We believe in immortality, not because it can be demonstrated and proved to us, but be-

cause it commends itself to our spiritual nature.

The graves of Jesus and Mohammed each attract their millions. Jerusalem is the mecca of the Christian and Mecca is the Jerusalem of the Mohammedan. In each a great teacher and leader was buried. Wherein lies the difference? Why is the grave of Jesus of Nazareth of more importance to the world than that of the prophet of Mecca? The difference lies in the fact that the grave of Jesus is an empty tomb.

The epitaph on the tomb of Jesus is, "He is not here, He is risen." But the resurrection is not the end in itself. Just to cheat death, to break open the gates of the grave, to bring a dead man's bones out of the whited sepulchre; this might be a seven days' wonder, but it is not the end of God's revelation nor of His power. The message of the open grave of the Lord Jesus Christ is more than the message of one man's resurrection. It is the message of immortality for all men who will through the one Man, by faith, receive the gifts of God, which are life and immortality.

In these days, when rivers and rills are flowing to their fullest, when life in its thousand forms is putting forth its fullest measure, we ought to grasp more clearly the purpose of the Lord's mission. Jesus said, "I am come that ye might have life and that ye might have it abundantly." Yes, and more. The believer in Christ is promised eternal life. And what is life eternal? Jesus answers this question in His prayer for the apostles. "And this is life eternal; that they might know Thee the only true God and Jesus Christ whom Thou hast sent."

Oh, if we could only lift up our hearts and live with Him! Live new lives, higher lives, lives of love and hope and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of life out to its completion. May God give us some such blessing for Easter Day.

Gettysburg, Pa.

THE JOY OF THE FIRST EASTER

Morgan A. Peters

Had Christ not risen from the dead how different everything would be. We would have no Gospel, no Acts, nor Apocalypse; no New Testament; no Church History; we should more than likely all be pagans, even now. It was His resurrection that quickened the Apostles; the records followed, with the acts of the Apostles; and the founding of the Churches that called for the Epistles. With His death the old world passed away, with His resurrection a new world sprang into being. The disciples were in the depths before this, and Christianity would have died with the death of Christ. The Church was created by the resurrection, the risen Christ made Christianity possible, even to the present time the Christian faith stands or falls with Christ.

This re-creation of the Church took place on the very day that Jesus arose. The disciples had spent two days of the keenest disappointment, sorrow and despair; the first was the day of crucifixion, the second was the Sabbath when the body of Jesus lay in the tomb, closed by the heavy stone and guarded by the Roman soldiers. But now on the third day strange rumors were afloat; the women had been to the sepulchre and found it empty; some of them reported that they had actually seen Jesus alive and well, and angels had appeared to them in the empty tomb; Simon Peter and John had hurried to the spot and learned for themselves that the body of Jesus was no longer there. Later in the day Peter also had beheld Jesus. In the evening the ten apostles with some other disciples were assembled in some upper room in Jerusalem partaking of their evening meal. The doors had been carefully closed, for the

report was being circulated by the authorities that they had stolen the body of Jesus, and they feared that arrests might follow. Presently they were joined by two disciples from Emmaus, who had made a hurried return to tell them of the wonderful experience they had had on the way home, and how the stranger who had journeyed with them they discovered to be the Lord Himself. Before they had time to mention the details, they were greeted with the cries of those assembled. "The Lord is risen indeed, and hath appeared to Simon."

"Then were the disciples glad when they saw the Lord." The word "glad" is, after all, really a strong word; the Greek word from which it is translated is the word "rejoice" in other parts of the New Testament. The disciples rejoiced, therefore, when they saw the Lord. There joy was joy for all time, and the Church has been glad ever since. No change of earthly fortunes has interrupted the flow of this gladness from the first followers to the present. The first disciples now understood the mission of Jesus as they had never understood before; its ultimate purpose was heavenly, not earthly. The evening before His death He had said to them: "Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

How well this promise was fulfilled, both as to the sight of the risen Lord, and as to the permanence of the joy they then found. Not as the first, did His second departure affect them. When they beheld Him rising in the cloud to heaven, they "returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."

From that resurrection to the present, the Church has been celebrating the event by meeting on the first day of the week, and thus by unanimous consent, and with the example of the apostles a precedent for it, has changed the day for public worship and the Sabbath from the seventh to the first. Not by any arbitrary decree of Christian emperor in a later century, not by formal action on the part of the Church in council assembled, but by the spontaneous decision of the disciples of Christ from the very first, was the Sabbath changed from the Jewish Sabbath on the seventh day to the Lord's Day on the first of the week. They "could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb, nor forbear to mark as a weekly festival that on which He arose." From the very first, the Lord's Day was a day of gladness, because on that day the Lord returned from the dead and appeared in gladdening sight to His heart-broken disciples. This gladness has been the keynote of praise in the Church ever since. This is what makes it the "day of all the week the best."

Myerstown, Pa.

DEATH SWALLOWED UP IN LIFE

W. T. Brundick

The Christian doctrine of the Resurrection has long been a stumbling block. It has hindered the Christian's and non-Christian's faith. We have allowed ourselves to exalt and to exaggerate death to a degree that was altogether beyond reason and anything taught in the Scriptures. Death has been spoken of as if it were the last law of life, when as a matter of fact, it is not. LIFE is the law of nature and death a natural means to more life and better life.

Back and forth is the plow driven through the field covered with fine grasses and lovely flowers. Ruthlessly it tears its way, cutting furrow after furrow and destroying all signs of life. It seems that all the beauty and loveliness would be hopelessly destroyed. By and by spring time comes and the field is once more

covered with grasses and flowers, only fuller. From the beginning the plowman's faith saw this fuller field.

Death seems to destroy the life of God's children. His flowers, in this world. Like a rude plow it lays low time and again, making deep furrows and gashing its beauty. But afterwards comes a harvest of blessing and good grows up out of the crushed and broken lives.

The resurrection of Jesus is in accordance with the higher, universal law of life. Death is for life and not life for death in the ultimate constitution of this universe.

MYSTERIES OF SPRING

Spring comes skipping back again
With kissing sunshine, laughing
rain,

To waken from their wintry sleep—
To start the drowsy plants to creep.

From out their dismal hiding place,
Again to gaze on sun's bright face,
To cheer awhile, then fade away
Where God has destined all to stay.

Side by side in a garden plot,
Languid there in a cold dark spot,
Roses lie hidden the winter thru,
With all their fragrance languid too.

No one knows the mystery—
Only God who holds the key,
How sunshine soft and laughing rain
Can wake the flowers to bloom again.

To bloom and cheer a little while,
Spilling sweet perfume with a smile,
Waked from sleep, both here and
there,
They scatter fragrance everywhere.

We marvel at the way they're spun
From earth and rain and air and sun,
And how they gather for the bee
Is indeed a mystery.

Only God can tell, you know,
How the roses come and grow,
How they gather from the air
Nectar and their colors rare.

Mysteries here, mysteries there,
Mysteries hidden everywhere;
That truth is proof enough for me
That God's the key to destiny.

—Harry Troupe Brewer.

Hagerstown, Maryland.

The resurrection of Jesus therefore is an instance of that law and was by no means contrary to the ultimate law of nature, any more than the first fruits of the summer are exceptions to the general law of life which in autumn shall show its universal power in every harvest field.

Easter puts into the heart of every Christian the faith of the plowman. We shall not faint when the plow is driven through the heart, but through that faith see beyond the pain and sorrow that goes with death the blessing of a richer life, of whiter holiness, of larger fruitfulness, death swallowed up in LIFE.

Millersville, Pa.

CHRIST RISEN IN US

E. F. Wiest, D. D.

A number of young men were sitting together in a country store one evening telling what they did not believe, and what they were not afraid to do. Finally the leader in the group remarked that, so far as he was concerned, he would be willing at any time to sign away all his interest in Christ for a five dollar bill.

"What did I understand you to say?"

asked an old farmer, who happened to be in the store, and who had overheard the remark. "I said that for five dollars I would sign away all my interest in Christ; and so I will." The old farmer, who had learned to know the human heart pretty well, drew out his leathern wallet, took therefrom a \$5 bill, and put it in the storekeeper's hand. Then calling for ink and paper, he said, "My young friend, if you will just step to the desk now and write as I direct, the money is yours. The young man took the pen and began, "In the presence of these witnesses, I, A— B—, for the sum of \$5 received, do now once for all and forever sign away all my interest—" Then he dropped the pen and with a forced smile said, "I take it back; I was only fooling." That young man did not dare to sign that paper. Why? He had an accusing conscience. He knew that there was a God. He believed in religion. He meant to be a Christian sometime. And so do you, reader. Notwithstanding your apparent indifference, your trifling conduct, your boasting speech, you would not today for \$10,000 sign away, if such a thing were possible, your interest in Jesus Christ. You do not desire or expect to lose heaven.

This young man never had a real interest in Christ to sign away. It is hoped that this experience led him to find an interest in Christ for all time. If a man knows Jesus by a vital experience he will never feel like disposing of his Lord for any price; for to him the Savior will be the priceless pearl of supreme value in two worlds.

When Jesus has risen in the heart of a man, that man has an amazing experience. It fills him with an abounding life.

If Christ be not risen in our heart, there can be no profit to us even if He rose from the tomb. We then have no real relation to Him. But if Jesus has been given the moral scepter of our lives, then remarkable conditions arise in the soul.

This resurrection life in us is a spiritual agency. The Holy Spirit becomes to us all that we need to cultivate our souls and fit them for an everlasting fellowship with Him. There is then a divine power in us controlling us and working in us in such a way as to shape our eternal destiny. We are in safe keeping. There is no other Keeper.

Christ in us thus is a free-acting and gracious agency, perceptible in our feelings and thoughts, in our words and deeds. There is a power of which we are conscious, that is not ourselves, but in, over, and above ourselves, working righteously for us.

This resurrection life is a transforming agency. We cannot remain static. We must change and ever change from day to day into something higher, nobler, better. We are in the grip of the heavenly. Then harmful things of the world become more and more repugnant to us. What is good, beautiful and true in life appeals more and more to us and changes us daily into its likeness. This life in us kindles love and love is the one transforming power in the soul. God is working in us both to will and to do. He impels and He empowers. He is the power and pattern in Christ. This changing process is ceaseless and progressive. In his soul such a man never remains the same for twenty-four hours at a time. The thrill of a constant and consistent change is the delight and joy of life. The ungodly man shows no such glorious emotion. This life in us leads up to new associations. The hurtful associations of the past are left behind. A nobler fellowship is formed with others who are similarly under the spell of this life. We become more and more associated with men and women who are the friends of our Lord. We are introduced into a fellowship of the friends of God. This is man's greatest glory—that he can become the friend of God and enjoy others who have entered into this relation with

God. Time thus becomes a foretaste of this glory that awaits in eternity.

The historians tell us that it was a common practice with the Gauls to contract debts with a stipulation that they should be payable in the next stage of existence. As the Christian contemplates what Jesus has done for him, and realizes how little he can accomplish even in a full lifetime of service, he rejoices that it is written of that other life, "And they serve Him day and night in His temple."

There are those who doubt this to be a fact and scoff at it. How can they judge? They lack the essential qualification to be competent judges.

They were very fond of each other, and were thinking of the same thing, so it was natural that their talk should turn to the subject of immortality. The young man winced a little after he had spoken. He ought not to have suggested such a thing to a man on the verge of the grave.

But the old man smiled. "I am rather interested in seeing just what happens when I leave this old tenement behind," he said.

"Then you are sure that you will not die—that the promises in the Bible are true?" said the young man, leaning forward in his eagerness.

"Yes, I'm very sure."

"I'd like to believe it, too, and I can't. Give me your proofs."

The old man shook his head. "I cannot give you proofs," he said. "I have proofs; I have been a lifetime in gathering them, but they are not transferable; every one must gather his own."

"When I was a young man I couldn't believe it either. But I differed from some of the young; I wanted to believe it. So I searched the Word, and there was one verse that stuck in my memory, 'If any man will do His will, he shall know of the doctrine, whether it be of God.' And I tested it, and came to know. There isn't any way to know, but by doing. You can go to revelation and science, and argument and analogy, and they will give you all the probabilities; but if you want to really know you must start out and do. You won't see a step ahead at first, but the way will open before you, and after a while you will possess a truth that is unshakable. I know so certain and the hurts of life have glanced off the armor that I possess. I wish I could give you my proofs—the answered prayers, the help, the comfort, the sustaining love—but I can't pass these things on. Won't you try to get some proofs for yourself, my boy?"

"I will, indeed," was the hearty answer.

The Easter season is at hand. May the spirit of the season enter into many who have never felt this risen Christ in their heart, that they may experience the reality, the power, the sweetness and the joy of the resurrection life of Jesus, the Son of God.

THE FRUITS OF THE RESURRECTION

H. J. Herber

Who can compute the beneficent influence of the Resurrection? Take Easter out of the calendar of the Christian and you rob him of the flower of his religion. One might as well take the spring out of the year. Even nature when seen thru the eyes of the Easter hope takes on a more beautiful garment. There is an uplift that carries the Christian to higher heights and broader spaces. The heart is strangely warmed, the bonds of the spirit are broken and hope sings a triumphant note. One feels transplanted to more spacious realms. Life is more abundant because of the thoughts that cluster about this most joyous festival of the Church.

The thickest gloom had settled upon the hearts of the disciples when their Master was nailed by cruel hands to the cross. For the time being it appeared that the whole enterprise of Christ had ended in ignomi-

nious defeat from which there could be no resurrection. "We trusted that it had been He who should have redeemed Israel," was the plaintive note that came from the drooping lips of those weather-beaten and discouraged disciples. Humanly speaking one cannot see how Christianity could have gotten a foothold had its Founder ended His career in the tomb.

A PRAYER

Eternal God, our Father, in Thee reside all the forces that underlie the laws of Nature which Thou hast ordained and set to work in this marvelous world in which we live. From Thee come all the forces that surge within our human souls for utterance. Thou hast made Nature and Man, mysterious wells of energy and life, and even as the impersonal world cannot get out of hand for Thee, neither can we escape the influence of Thy love, try though we may. We may turn our backs upon Thee and try to forget Thee and treat the things and forces Thou hast put at our command as though they were our own, yet we cannot get out of reach of the pull of Thine eternal love. "Thou hast made us for Thyself and restless are our souls until we rest in Thee."

So we come again into Thy presence to drink from the fountain of eternal life. We sit at the feet of Him who was, in a measure above all others who have spoken for Thee, Thy Messenger of Love and Truth. The spirit He embodied in human form so long ago is alive in our time, as in every generation since His time. He is a living Christ, even as He represents to us in terms that we can understand the God of the living, not of the dead. The principles He proclaimed then still ring in our ears and surcharge our minds with a spirit of unselfish love and sacrificial service. A thousand subtle forces and institutions in our common life teach us falsely that every man should look out for himself and that no man is his brother's keeper. But "above the noise of race and clan, we hear Thy voice, O Son of Man," and it proclaims to us that he would win in the fame of life must do so as a servant.

We pray with particular fervor, Our Father, for those who are weighed under the burden of grief or affliction. If they be carrying a load of pain or anguish induced by their own sins and follies, help them to profit by the purging discipline of trouble. Teach us one and all to learn from the purgative pains visited upon us by Thy wise laws which we have broken to keep our feet in the ways of righteousness and truth. But unto those who suffer from the sins of others bring the illumining lamps of divine truth to show them how to suffer heroically and without malice and how by serene and magnanimous spirit to woo from the way of folly the perpetrators of the evils that they bear. May we all learn from Jesus how to bear the crosses that we must carry as the price of love.

Upon all who sorrow deeply, upon all who toil beyond their strength, upon all who are oppressed, upon the doubting and the perplexed, upon the afflicted and the suffering, and upon those entering the valley of the shadow, let fall the sweet ministries of Thine eternal Spirit and give them peace. Amen.

—Alfred N. Sayres.

Who would have undertaken such a task under such disastrous circumstances?

Behold! A triumphant scene follows the tragic scene of Calvary. The victim of wickedness has become the Victor over death and the grave. The Risen Christ was the proof that He was the Son of God and the Messiah. At once these discouraged disciples are transfigured beings. Their cowardice has turned into courage; their loyalty has been transformed into the most beautiful devotion to Christ; their indifference has become the enthusiasm of youth. The Resurrection of Christ was the source of the dynamic power and triumph of the early Christians.

"Risen with Christ" is the privilege of the Christian. The Resurrection of Christ suggested that the follower of Christ should live above the things of the flesh. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," exhorted the foremost Christian of the first century. There is a call to be alive unto God and dead unto sin. The Christian lives above the gloom of doubt, hate, and bitterness. He enjoys the freedom of love, the victories of peace and the joys of a lively hope.

The fact of Christ's Resurrection gives the Christian the hope of a victorious life with Christ in the Presence of God. This hope has had its purifying effect upon millions of Christians. All the faithful look forward to the crown of righteousness which they shall receive from Him who was crowned with honor and glory.

"Christ is risen; we are risen!

Shed upon us heavenly grace,

Rain and dew and gleams of glory

From the brightness of Thy face;

That with hearts in heaven dwelling;

We on earth may fruitful be,

And by angel hands be gathered,

And be ever, Lord, with Thee."

Orwigsburg, Pa.

THE EVIDENCE OF THE SENSES

J. Hamilton Smith

The remarkable thing about the first Easter is not simply or even chiefly that our Lord rose from the dead, but that there was sensual evidence of this resurrection. We, as Christians, believe that every death bed is a resurrection; but in the resurrection of our Lord men saw Him with their eyes, heard Him with their ears, touched Him with their hands. This is just the evidence which we lack and which we so much crave. It is for this that such devout spiritualists as Sir Oliver Lodge and A. Conan Doyle are laboring so earnestly to establish communication with their loved ones in the unseen world. At present—and perhaps for all time in this life—we must accept the life beyond the shadow upon three grounds: upon the testimony of others, upon a process of reasoning, and upon the intuitive voice of our own hearts which tells us that those whom we have loved and lost awhile are still living in the other room of the Father's house. For most of us this is evidence quite enough—and for all of us, for the present, it must remain enough.

The fact that the senses do not tell us that those gone from our sight are still living, is no reason to believe that they are not living. We have five senses—sight, hearing, touch, taste and smell. Through these five channels we must receive all of our knowledge of the universe outside of us. No one, for a single moment, believes that these five senses accurately report to us everything that is true in God's universe. This is easily made clear. Suppose one of the five senses were lacking, e. g., that of hearing. Immediately a whole world would be wiped out of existence so far as we are concerned. The world of singing birds, sighing winds, and murmur-

ing brooks would still exist just as it does now—and the animals would hear—but we would not. We would have no knowledge that this world exists. Yet our senses would seem to report everything to us as truly as they do now. Now, instead of one sense subtracted, let us suppose a sense is added—that of the perception of the spiritual. It is evident that a whole new world would be brought into being which we now know only dimly through the three avenues mentioned above. Shall we suppose that something like this happened to the disciples on that first Easter?

At any rate eyes generally holden were opened, and ears generally deaf heard, and hands generally numb felt—and He whom they saw, heard and touched was Jesus, their Lord, whom they had seen crucified,

out of whose side came the tell-tale stream of water and blood, whose body was buried in a tomb, and the tomb sealed with the Roman seal. Upon this fact, that it is not in the power of Pilate to put Him to death, nor the broken heart to slay Him, nor the tomb to hold Him prisoner, the Church and organized Christianity is founded.

This all harmoniously corresponds with the teaching and life of Jesus. Read your gospels. When He spoke of death His voice never grew any deeper, and His face never grew any graver—and this because He knew that what we call death is a fallacy, that is, an idea to which no reality corresponds. Death was, therefore, only an incident in His life—a thing for which He made preparation as calmly as for a night of sleep. And on that first Easter

He walked forth in His glorified body just as we would lay aside the clothes of the night and go forth in the garments of the day.

There is no other fact in our religion which banks quite as large as this: for here we have not only the hope of reunion with dear ones in the life beyond the shadow; but here we have also a strong deterrent against sin in that we may have to meet the consequences of our sin in another world; and here we have a great incentive to goodness, for here is the assurance that our labor is not in vain in the Lord—and the hope that we may correct in another life some of the errors and blunders of this.

Pottstown, Pa.

A Noted Chemist's Reaction to an Interviewer

EDWARD H. COTTON

Arthur D. Little gives his view of life and the world, stops where the theologian ventures, and meets the average man's remark, "Well, we are here, now what is it all about?"

This is not a contribution to the discussion between Theism and Humanism. It is a narrative of the way a noted scientist looks at the world in which he finds himself. It is an answer to the old, old question: "Well, we are here; now what is it all about?"

Recently, I gave twelve sermons, entitled "This Scientific Religious Universe." Though having been a maker of sermons since 1909, I had not understood the contribution science stands ready to hand over to seekers after religious truth. A friend recommended a book which might help in the preparation, as kind friends will—"The Handwriting on the Wall," Arthur D. Little, being a collection of papers published in "The Atlantic Monthly" and in scientific and engineering journals, and lectures given before students of science and engineering.

Reading the book developed a wish to meet the author. The meeting was arranged. What follows is the result of a visit to Dr. Little's laboratory, Cambridge, Mass., and conversations with him. It is an exchange of opinion between one who has been trained to think in terms of science and one who has been trained to think in terms of religion.

Dr. Little is entitled to speak. He was born in Boston in 1863. He studied at the Massachusetts Institute of Technology, and is a life member of its corporation. He has been in close relation with the early developments of industries which, today, help give us our modern world: the sulphite process for wood pulp, artificial silk, chrome tanning and cellulose acetate. At present, the Arthur D. Little laboratories are busy experimenting with petroleum and fuels, anticipating important inventions in the departments of locomotion and heating. Dr. Little is already the inventor of significant processes in these important fields.

He will present a paper before the World Engineering Congress in Tokyo, which meets in October of this year. He has received what is perhaps the highest honor which can be conferred on an industrial chemist—election as president of the Society of Chemical Industry (London), 1928.

In 1887 he left a position at a comfortable salary to organize what subsequently became Arthur D. Little, Inc., chemists, engineers, managers. The concern employs about ninety people, more than half of whom are trained specialists. For seven years the balance was on the wrong side of the ledger; then the business began to grow, each year seeing steady development, with 1928 showing the largest ex-

pansion. As other idealists, Dr. Little would like to engage chiefly in research in the realm of pure science. But, as he remarked, "Meanwhile my men must be paid."

Adjoining the laboratories is an interesting museum, a sort of record of achievement, where one sees illustrated the marvels of present-day chemistry. On the wall of Dr. Little's office hangs a picture representing Michael Faraday, a boy, assisting Sir Humphry Davy in his laboratory, which is equipped with the simply constructed apparatus of that day. Faraday was a great chemist. In his face, as one may see it in a portrait in the museum, is reflected an abundance of intellect and emotion. He prepared the way for modern investigation. When we recall that Faraday did not die until two years after the Civil War, we realize in what a relatively brief time chemistry, as we understand the term, has come into being. The best possible illustration of this is a comparison between the picture of Faraday and Davy at work in their laboratory, and the Arthur D. Little Museum.

IT MATTERS NOT

It matters not to me that Christ
Was in a manger laid,
For high and low came worshipping
That little helpless Babe.

What matters it that Christ went not
To college as a lad?
His studies were all human hearts,
Man's instincts, good and bad.

'Tis true He ran no "large concern,"
With men in His employ;
But He had power to rule men's
Hearts, to turn their grief to joy!

What if He wore no purple robe,
Nor any jewelled crown?
'Twas only for our sins He laid
His perfect young life down.

What matters that He bore a cross,
In agony and shame,
And died there on Golgotha's Hill?
That life deserved no blame!

Ah, why should folks be arguing,
As only some folks can,
About His birth, His life, His death?
He was the Friend of Man!

—Grace H. Poffenberger.

Chemistry is constantly making possible the seemingly impossible—which, of course, is what makes it so fascinating a study. Of this one sees an excellent demonstration in one of the museum exhibits. The demonstration also attacks and shatters the often heard complaint, "It can't be done." All are familiar with the age-old formula, "You can't make a silk purse of a sow's ear." Everyone accepted that conclusion as final until Arthur D. Little came along. Experiments were undertaken to answer the question. How does the silk worm make silk? The silkworm exudes, as the last act of its vermiform life, before being transformed into a winged moth, a viscous liquid which, on reaching the air, becomes a silk thread. Experiments proved that in the sow's ear was a related substance. Eventually, from a genuine sow's ear was made a silk purse, now on exhibition in the museum, together with a description of the process. Also one sees there chemical appliances for gas-masks, made by Dr. Little at the request of authorities at Washington, when, during the Great War, it was found the Germans were manufacturing poisonous smokes which penetrated the regulation canister.

Dr. Little speaks with conservative statements. This seems characteristic of men of science. Is it a sort of reaction from the fact that they constantly observe such astonishing manifestations in nature? At all events, those engaged in scientific research do not speak in terms of ultimate reality. Going about the laboratory we met a bacteriologist who was isolating in a test-tube bacteria of some sort. I ventured to ask him what was back of those microscopic forms of life.

"I do not know," he replied.
"But something must be back of it."
Again he shook his head.

That is the position science seems to take—no one knows; unlike certain popular religions which say they do know.

What follows is Dr. Little's reflections on the fact, "We are here; and—what is it all about?" We pass them on to readers, recorded in his own thoughtful phraseology.

"If one fact has impressed me through the course of my life, it is that we are living in a world which responds to order. There is design, and a designer. In the human brain are ten billion neurons, each with its purpose. Take the embryo in the egg of a codfish. Let the egg be enlarged to the size of a cartwheel. One will see the blood corpuscles darting about in the capillaries, multitudes of them. And now and then the embryo turns over. All this

takes place in a structure no larger than the head of a pin. Visit the Museum of Natural History in New York, and you will see a glass case in which are highly magnified models of Radiolaria, a microscopic living form. Each exhibits an intricate, complete, and beautiful structure. Think of all those completed and beautiful forms of life, billions of them in the oceans, and all developing and passing away unseen. Beyond the control of man, they argue for a Supreme Intelligence. Whatever that Supreme Intelligence may be, one way to learn more about it is to observe its works. If we are going to know the being of God, why not look at His works, from the amoeba up to and through man, including man's character?

"Says Walter Bagehot, 'From almost every direction you view the world you see a great deal to criticize, find fault with, regret. But if you will think of the world as having been designed for the development of character, it seems as if it were ideally constituted for that end.'

"Do you realize the complexity of the world? Suppose you could identify each of the molecules in this glass of water, then take the glass down to the seashore and pour it into the ocean. Give that tumbler of water time to mingle uniformly throughout all the water in the seven seas; and then go down to the shore and fill the glass again. You would find in it two thousand of the molecules originally in the first glass. This represents the minuteness and distribution of the molecule. Of course the electron is much smaller. The electron is the smallest indivisible particle of matter. It is the basis of all being. The electron is an electric charge; hence the basis of the universe is electrical.

"As an extension of these ideals, the amount of material that can enter into the human body is of course somewhat limited in relation to the immense number of human beings who have lived. Probably in every one of us are some of the molecules which have been in every other human being who ever existed before; for the component parts went back to air, water, and earth, were gathered up, reconstructed, and formed you and me. To give you an idea of the minuteness with which energy can be subdivided, Dr. Whitney, head of the Research Laboratory of the General Electric Company, has a powerful radio set by means of which he gets, in Schenectady, stations in San Francisco.

He told me that after careful computation he had found that the energy picked up by the antennae of his receiving set, if working twenty-four hours a day for thirty-five years, would be about equal to the energy expended by a fly crawling one inch up a window pane. That single inch of motion represents all the energy his particular set received through that length of time from the San Francisco studio.

"Let us try another reach of the imagination: take the atom which, when analyzed, is found to be rather a complicated structure. In that atom is a proton which you may think of as the sun, while around it are vibrating or perhaps revolving the electrons in the atom, much as the planets of our solar system revolve about their parent, the sun. The comparison as to size and distance might be thought of as relatively smaller in planes equally far removed from our own.

"Can life be created spontaneously in a laboratory? It has not been done. We do not see how it can be done. Life commenced, probably, at the seashore, where conditions of atmosphere, moisture, and temperature were right. Given the lowest form of life, all the rest, up to man, is an ordered sequence. What was responsible for that first form of life? I do not know. Please observe that I say, I do not know. Often I am asked, in view of the amazing discoveries of science, what is coming next? We do not venture to predict. You may anticipate invention, but not discovery. Many of the most significant discoveries were accidents. Priestley discovered oxygen through accident. Wilson's discovery of calcium carbide was accidental; so were Roentgen's discovery of X-rays and Becquerel's discovery of radio activity; though those men were experienced observers, otherwise the accidents would have passed them by.

"Life in some form may exist on distant planets. Here is a photograph sent me from the Mt. Wilson observatory. Ordinary telescopes showed this star-cluster, known to astronomers as Hercules, as a blur of light. But you see here the separated stars. They are thirty-six thousand light-years away. The star-cluster is one hundred and fifty light-years across, and contains one hundred thousand stars, some of them one hundred times as large as our sun. Is it not reasonable to suppose that life exists on planets circulating around some of those stars? With regard to the

establishment of communication between us and the planets, we are not in a position to say it can be done. Light, the fastest traveling form of energy, moves at the rate of 186,000 miles a second. It takes light three years to get from us to the nearest star, traveling on that hypothetical substance, the ether. When one pauses to think of the immense difficulty of sending thoughts that distance, or even to the planets of our own solar system, one hesitates about declaring for the communication theory.

"What is coming next? Men of science do not know. At a dinner attended by scientists in Germany some years ago, one person asked if there was any legitimate problem of science to which no answer could ever be expected; someone suggested that of the composition of the stars. Within two years the spectroscope had been discovered. By means of this remarkable instrument the materials which make up the stars are as well known as any form of matter that comes into our laboratories.

"We may safely assume that chemistry is going to make continued and positive contributions to our comfort, well-being and health. Chemists are going to find remedies for most of our diseases. They are going to make synthetic foods. They are going to give breadth and horizon to our minds by revealing more and more of the properties of matter. All this, of course, takes us into the realm of the infinitely minute, and shows us that on a plane as far removed as we are from the stars, the same order, system, and beneficence prevails. Chemistry is also going to demonstrate that in the midst of all the apparent complexity of things, there is underlying unity and simplicity. Chemistry is going to help us explain the mechanism of life, and perhaps some day give us clear conceptions of the origins and conclusions of things. No, it is not going to probe behind life. We must leave that to religion.

"I was interested to hear of a Church recently which proposed to add another social activity. A certain young person in that Church was asked if he would not be pleased at the innovation. He replied: 'What young people want today is not another social activity, but ideas.' Men of science are not sure as some theologians and preachers of what is back of manifestations in nature. Yet science is rever-

AN EASTER SUMMARY

Jesus on the cross was crucified,—
'Twas for a sinful world He died.
The veil of the temple was rent in
twain,—
While the sorrowing Mary wept in
vain.

For three long hours "darkness covered
the earth,"
Which revealed to the Jews His match-
less worth;
The earth did quake, rocks were cleft
like a clod;
The centurion said—"Truly this was
the Son of God."

While His disciples were scattered in
sorrow and gloom—
Joseph and Nicodemus prepared a rock-
hewn tomb.
The next day—**mournful Sabbath!**
They forgot what He said;
The third day—**O, glad tidings!** He
arose from the dead!

On this day early, while the dawn was
yet gray—

Came women to the tomb, and "found
the stone rolled away!"
The tomb was empty! and the angel
said—
"Why seek ye the living among the
dead?"

He told you in Galilee the "third day"
He would rise,
"And they remembered His words"
with glad surprise.
They returned to His friends—the
good news to spread;
But the disciples "believed not the
words they said."

Five times that day He was seen in
good health;
Brought joy to His dear ones—more
precious than wealth!
Mary Magdalene He greeted in a joy-
ous early talk,
Then taught Cleopas and friend on
a revealing walk.

Friends gathered in the "upper room"
that night—in despair;

Suddenly He appeared,—as by magic—
from the air!
Cleopas and friend here joined the en-
tire "eleven:"—
All hearts rejoiced—as He taught
them of Heaven.

His resurrection acclaimed God's pur-
pose to save,
Through the gift of His Son—from sin
and the grave;
As disciples of His we all should sing
praise
For our dear Redeemer, the Ancient
of Days.

He is Victor of the grave—both of
death and of life;
We rejoice in His triumph in this mor-
tal strife.
He paid all our debt and hath now set
us free;
O let us from henceforth His true ser-
vants be!

"Rejoice, again I say—**Rejoice!**"
—F. E. A.

ent. It has to be, in view of what it daily observes. If there is design, there must be a Designer.

With reference to the reality of spirit, you may be able to prove you have a spiritual body; the difficulty comes when you try to prove that the spiritual body can be dissociated from the physical body. Some are finding scientific proof of survival of death in psychic research. To me the thought of annihilation is not so terrible. When I think of the vast multitudes who have preceded me into the unknown, and the type one finds on going back two and three thousand years in history—the people of Rome and of Babylon—I do not discover any particular desire to be one with them. Yet I can see, unless there is another life, that this world, so far, as Omar of old pointed out, is an egregious error and blunder, and will have a heavy account to settle with the Creator. Henry Adams in his 'Education' ended the book by hoping that the world may some day develop into

something which a sensitive soul can contemplate without shuddering. We live in a sphere of activity in which any horror is credible. To touch on reincarnation—how many would be able to face without misgivings a life similar to the one we have already passed through?

"It seems to me that our religion must first and last find expression in the individual. In other words, the individual personal units must be so dominated by Christian principle and practice that another World War would be impossible. No discovery of recent times should prove of more help to those who teach religious truth than that of radio activity. We know that all sorts of music and other sounds are now, potentially, here in this room. Why not, then, other more refined potential manifestations awaiting only the proper means of reception to make them evident?

"A friend of mine told me recently of

a son of his who attended Church one Sunday by himself. When he came home his father asked him what the minister had preached about. The boy replied, 'He talked about Christians. He said some awful things about them, too. He said they did not live as they professed; kept their religion for Sunday; and sometimes spoke ill of their neighbors. In fact, he said so much I was afraid there might have been some Christians in the Church.'"

In the laboratory I had seen such illuminated quotations as: "Here is the Gretna Green between Science and Business." "Practice without science is a boat without a rudder."—Leonardo da Vinci. "Practical men repeat the errors of their forefathers."—Disraeli. But that quotation which seemed to apply best was Thomas Huxley's, "Science is organized commonsense."

Religion, also, brethren!

Christian Education for Temperance

DR. C. A. HAUSER

The New Aspect of the Temperance Problem

In considering a program of temperance education adapted to our present situation we must be very clear as to the changes that have come about in the temperance problem as it confronts us today. That the problem is different than it was a generation ago goes without saying. Then temperance education was directed against the saloon, and its damning influence spiritually, morally, physically, industrially and politically. It was more than that; it was an attack upon laws that gave license to the saloon, not only permitting the saloon to carry on its nefarious business, but also requiring it to share its ill-gained profits of death and despair with the State through the imposition of a government tax.

Now all this is over. The saloon with its sale of intoxicating beverages is outlawed, the destructive effects of alcohol on the body, mind, and spirit, on industry and government, have been established scientifically and quite generally accepted. We have secured an Amendment to the Constitution, and a national enactment of law, not perfect, but pointing the way to the enforcement of the national Amendment. This battle is won. And it was won by the past generation. The recent national election, if it shows anything, gives assurance that the Eighteenth Amendment will probably not be expunged from the statute law of the land. Likewise the present wide-spread flagrant violations of the Volstead Act at least make us question whether temperance can be satisfactorily enforced by law. So, that while we must continue with our efforts legally to enforce the Volstead Act, probably improving it from time to time, the ultimate hope of enforcement lies in securing that inner compulsion which comes through the conscience of the self-respecting and law-abiding individual.

And here the Church is in its element. The problem of temperance education today, more than ever before, is to lay hold of the springs of the heart and soul. Man's intellect has been set right through the education of the public schools during the past decades; therefore, when the average man disobeys the laws set up against intemperance today, he acts against the light and deliberately stultifies his soul.

Another observation needs to be made, namely, that the battle for temperance is not over. It seems gratuitous to make this statement. Ten years ago the feeling

was general that "John Barleycorn is dead. Let us thank God and turn to other issues." We have been awakened from that dream to discover that the fight is on, hotter and fiercer than ever before. It is, therefore, incumbent upon us to catch up if possible what we have lost, and enlist the oncoming generation for the fray in the new battle-line.

The public school must be encouraged to continue to bring to the intellect the data regarding the ill effects of alcohol in its various bearings and to use such moral suasion as may be possible. The Church, taking up the issue at that point, must make its religious appeal through conscience for a Christian response to the problem in its relation to obedience of the law of God and of the land.

An Improved Method Needed

If we properly sensed the problem as it confronts us today the next question to ask is: how shall we proceed in our new attack, as this relates itself to an effective program of Christian education for temperance?

In reply to this question, first of all we need to convince ourselves and then inform our people that just as the problem of temperance has assumed a new aspect, there is need of a new and better method for its solution. One may reply, an educational method that has secured the adoption of the Eighteenth Amendment and the enactment of the Volstead Law thereby gives evidence of its validity. But experience since the enactment of the Eighteenth Amendment has taught us that this was an intellectual victory and not a conduct victory; that it is easier to get the law adopted, thus securing theoretical sanction for its obedience, than it is actually to get it obeyed in practice. Some politicians, therefore, "vote dry and live wet." High government officials drink, defiant of the law, and Church members elect wet legislators. The generation that secured the enactment of the temperance laws, set youth the hip-pocket example. The educational method of the past, while it secured an intellectual victory, has not achieved the moral and religious victory presupposed by the law. What more striking illustration than this would you have of the fallacy upon which most of our educational work has rested, of the close relationship assumed to exist between theory and practice, between knowledge and conduct? Therefore, since there is not this close relationship between knowledge and conduct, as we have thought, and as our

temperance experience proves conclusively, the new educational methods must give greater attention to conduct through a practical impelling of the conscience to act upon the knowledge possessed. In other words, the inner springs of the soul of a man as he stands before God must be touched and challenged to respond to the Spirit of God, calling him to live his best self.

What Shall the New Temperance Program Be for the Reformed Church?

Since we are long on intelligence regarding temperance and short, very short, on behavior, let us give attention to our shortcomings as we face the problem. As one having a place of responsibility in the Reformed Church for helping to shape the temperance program and keeping it adapted to the changing situation, I am seeking here to give expression to what I think the Educational Staff of the Publication and Sunday School Board is thinking as it directs its thought to this problem, in keeping with the educational policy and principles underlying this Board's work.

The first thing that might suggest itself by way of a program, is that the Publication and Sunday School Board should prepare an old line graded course on Temperance to be used by the side of the regular courses and in addition thereto and systematically promote its use throughout the denomination and let it go at that, thinking the problem will be solved in this way. Similar demands are being made for courses on Missions, on Stewardship, on Rural Work, on Social Service, etc. We take our stand against this approach to the solution of the problem because of the educational unsoundness underlying it and the emphasis on the intellect at the expense of training in the skill of behavior like Christians. And when we speak of Christian conduct or behavior we mean that conduct which grows out of an intelligent faith and trust in God, as He has revealed Himself in Christ Jesus, and which requires unconditional obedience to Christ in all matters, that is, the seeking of Christian solutions to all the problems that go to make up human experience.

The working out of the practical details of this improved method in Christian education is exactly what the "New Curriculum" of Religious Education is planned to do. That fifty Protestant denominations have leagued themselves together in this enterprise is the prophecy of a greater day for the Christian Church and a Christian society. So far we have only stated the

problem and presented it from the angle as one person sees it, speaking for his group.

As this article was being prepared it included the detailed outline of an adaptation of this improved educational method to the new temperance problem facing us. It would consume at least as much space as can be given to this article, but in substance its major details are as follows:

The newer method approaches the temperance problem not as a course of study, but a course of conduct. It considers the learner from the point at which he happens to be in his growth and experience. In other words, as far as interest and purposive activity is concerned, the program is pupil-centered. Since the educative growing process presupposes a steady enrichment of experience, from the point of view of supplying needs it is to a large degree teacher-centered. From the angle of supplying needed information it is material-centered.

It takes into consideration the usual areas of human experience, agreed upon by sociologists, such as physical health, the home, school, Church, etc., in their relation to temperance problems arising in these areas.

It discovers and lists the Christian char-

acter traits of faith and obedience that must be developed through the educational process so as to assure Christian responses in terms of conduct to all temperance situations in all the areas of human experience.

It presupposes the assembling of typical ways in which people in all periods of their Christian experience have successfully responded in a Christian way to temperance situations and problems confronting them, and makes them available for educational use.

It lists the instances found in the Bible that furnish patterns and inspiration for temperance behavior.

In method it supplements audible instruction and memorization with opportunity to initiate the discussion of problems in which the pupil is vitally interested, and stimulates the securing of information bearing on the problem through co-operative efforts of pupils and teachers. It seeks to arrive at conclusions as to ways of solving problems, tests all solutions in terms of Christian truth, and develops Christian habits of conduct, though actually carrying out in action the modes of procedure theoretically agreed upon

and as far as possible validated by actual experience.

It presupposes guide books for teachers and pupils, as to the educational procedure involved in reaching temperance conduct and obedience to law. These will take the place of the less well adapted current graded courses.

It presupposes broad publicity through the printed page; leaflets, the Church papers, source materials giving information.

And in some way it must seek to popularize interest in the temperance problem through some equally as effective symbols as the white ribbon and the pledge card used by the past generation.

It challenges the total leadership of the Church to an exchange of experience through the avenue of research and experimentation enterprises.

It depends upon the Holy Spirit for guidance, and the blessing of God on every honest effort made to realize the prayer of our Lord, "Thy will be done on earth as it is in Heaven."

(This is the February article on Temperance provided by the Social Service Commission.)

Travel Notes

DR. JOHN CALVIN BOWMAN

S. S. Empress of Australia,

Jan. 20, 1929.

Benares, India

Never can it be fully described, and once visited it can never be forgotten. Some of my companions, with their fresh memory of the "awful sights," almost beastly degradation and foul smells, say, "Never Again!" Just because it represents the condition of a much larger number of the human family than are to be found on the whole of our Western hemisphere, is it so intensely interesting to me; and because it magnifies so immensely the importance of the great human problem. At any rate I deem it well worth while to have come 1,400 miles from Bombay and nearly 10,000 miles from New York to see Benares. It is the climax, if not the anticlimax of our tour through India. Benares, with its 200,000 residents, is the most sacred shrine of the Hindu religion. Here come annually from every part of India a half million pilgrims to worship in their gaudy temples and to wash away their sins in the waters of the Ganges.

**** To know Benares we should have a general knowledge of the Hindu religion, its tenets, superstitions and ceremonial practices. Only a few main facts will my limited time permit me to state. The original form of Hinduism is Vedism, the chief objects of worship being the sun, rain and fire. Brahmanism introduced a species of pantheism, the idea of a universal which pervades everything. Later came the Sacred Book, until their ritual sacrifices and ceremonies for the use of the Brahman priests. These date back to 1,000 B. C. Many intervening changes followed, till 300 A. D., when the Caste System was enforced. This divided the Hindus into 4 classes:—the priests, warriors and tradesmen, farmers, and common laborers. Still later came forth the revelation of the original god Brahma in three persons: Brahma as Creator, Vishnu the Preserver, and Siva the Destroyer and Restorer. Modern Hinduism is a debased form of original Brahmanism. Its fanciful beliefs and revolting practices make credence almost impossible. This, doubtless makes dull reading; but a historic background, though briefly sketched, is neces-

sary in order that visitors from Western countries may have an intelligent comprehension of what they see, hear and smell on the banks of the Ganges. **** Full allowance must be made for the inescapable filth which abounds everywhere. It appertains necessarily to the Hindu worshipper, who pays homage to the cow, parrots, peacocks, rats and monkeys. The Monkey Temple is one of the most sacred places in Benares. Within its enclosure we saw two hundred monkeys clambering on the terraces, the ledges, and among the trees. They jabberingly resented the intrusion of visitors, and did not even say "thank you" for their offerings of dainties, greedily gulped down.

In the temple is an image of the blood-thirsty wife of Siva. Her statue is graced (?) with a necklace of human skulls, her long tongue dripping with blood, extends to the middle of her waist. The blood of goats is daily sprinkled over her body as

a propitiatory sacrifice. Officiating priests smear their faces with the blood, while mumbling their chants of appeasing devotion. "Whew! let us get out of this filthy, slimy place," say some of the ever-sensitive ladies. Well, what of it? They should not forget that these malodorous smells are incense offered by the Hindu worshippers.

Next we visit the holiest place of all in Benares—The Golden Temple. It is in the center of the city. It is in the form of a quadrangle, surmounted by a dome. Three of the towers which support the roof are heavily plated with pure gold. In the center of the quadrangle is the famous **Well of Knowledge**, wherein is supposed to dwell the god Siva. "Come back," cries the guide. No unbelievers shall cross the threshold of the temple. We do not want to cross it after glancing at the floor, covered with the sloppy grime caused by the holy water brought by the pilgrims as a sacred offering all the way from the Himalayas. **** These are but specimens of the loathsome places which we visited while on our ramblings through the narrow alleys, where men, women and children, buyers, sellers, and beggars and the omnipresent cow commingle animal filth and stench never dreamed of in our Western philosophy.

Among all the abominations on earth none, I am fully convinced, are greater than the irrational beliefs and dehumanizing practices which come under the name of religion. Still other sights in Benares I shall describe a few days later.

IF I WERE THE ORGANIST

I'd be glad to have people remember that worship begins with the first notes of the organ, especially after I had spent a lot of time in selecting the music and practicing it. And I'd have a nice warm place in my heart for the folks who didn't discuss dresses, parties and the weather during the voluntary.—Charles A. McAlpine.

The nations sit with cruisers piled before them like chips upon a table and someone whispers in a soft, enticing voice, "Let's have just one more round and then we'll all go home."—Heywood Brown.



Monkeys at Monkey Temple, Benares

NEWS IN BRIEF

JESUS LIVES! NO LONGER NOW

(Memory Hymn for April)

Jesus lives! no longer now

Can thy terrors, death, appal us;

Jesus lives! by this we know

Thou, O grave, canst not enthrall us.
Alleluia!

Jesus lives! henceforth is death

But the gate of life immortal;

This shall calm our trembling breath,

When we pass its gloomy portal.
Alleluia!

Jesus lives! for us He died;

Then, alone to Jesus living,

Pure in heart may we abide,

Glory to our Saviour giving.
Alleluia!

Jesus lives! our hearts know well

Nought from us His love shall sever;

Life, nor death, nor powers of hell

Tear us from His keeping ever.
Alleluia!

Jesus lives! to Him the throne

Over all the world is given;

May we go where He is gone,

Rest and reign with Him in heaven.
Alleluia!

Christian F. Gellert, 1757

Tr. by Frances E. Cox, 1841.

Henry J. Gauntlett, 1872.

ADVANCE NOTICE

The General Synod of the Reformed Church in the United States will meet in 23rd Triennial Sessions in the First Reformed Church, Indianapolis, Ind., the Rev. Carl G. J. Russom, pastor, on Wednesday morning, May 22, A. D., 1929, opening with the celebration of the Holy Communion. A special 12 section drawing-room car for delegates will be attached to train No. 27 out of North Philadelphia at 11.57 A. M. on Tuesday, May 21st, over the Pennsylvania Railroad, scheduled to arrive at Indianapolis at 6.35 A. M. on Wednesday. Additional cars for delegates, as needed, will be attached at Harrisburg and Pittsburgh. —J. Rauch Stein, Stated Clerk.

DELEGATES TO GENERAL SYNOD

All delegates to General Synod who desire entertainment during the coming sessions of General Synod in Indianapolis, Ind., are requested to write at once to the Chairman of the Committee of Entertainment of Delegates, Rev. George P. Kehl, 585 Middle Drive, Woodruff Place, Indianapolis, Ind. Kindly state whether you will use train, interurban, or auto.

A WORD ABOUT THE STEWARDSHIP ESSAY AND POSTER CONTEST

Considering the number of Stewardship Essay and Poster packets which have been sent out to contestants, 3,660, and from the reports which are reaching the Stewardship Department, many more Essays have been written and more Posters made than ever before. Persons who have served as judges in the congregations report many excellent Essays and have added, "Surely some of the Essays from our congregation will win a denominational prize;" we have every reason to feel that the material submitted in this year's contest is of a very high grade. The final judges will

find their task a difficult one, having to choose from Essays of almost uniform excellence. When the Essays reach the Stewardship Department from the Classical judges, each essay is numbered, the number being written on the Essay itself and also on the identification envelope which accompanies it. The envelopes are then detached from the Essays, and while they are going through the hands of the preliminary and final denominational judges are known only by number, or by the pen name of the writer. It is only after an Essay has definitely been chosen as a winner that the envelope bearing the same number as the Essay is opened, so as to find the real name and address of the writer. The same rules are followed in judging the Posters. Not until an Essay or a Poster has actually won a prize do any of the Judges or any member of the Stewardship Department know who wrote the Essay or made the Poster.

APPEL MEMORIAL LECTURESHIP AT FRANKLIN AND MARSHALL

John Drinkwater, celebrated English poet and dramatist, has been engaged to inaugurate the John W. Appel Memorial Lectureship at Franklin and Marshall College, with a series of addresses on April 16, 17 and 18, in Hensel Hall, Dr. Henry H. Apple, president of the college, has announced.

The lectures will be open and free to the public, and one of them will be particularly adapted to a popular audience. The lecturer is well known as the author of "Abraham Lincoln," "Oliver Cromwell," "Robert E. Lee," "Mary Stuart," and "Robert Burns," many volumes of poems and criticism and a biography of Byron, entitled, "A Pilgrim of Eternity."

The lectureship is designed to perpetuate the influence of the life of the late John W. Appel, LL.D., '74, a leading lawyer of Lancaster, who was the first honor man of his class, and who died April 26, 1928. He was a brother of Dr. Apple, the present head of the institution. The lectures are to stimulate scholarship and effort, and to afford opportunity for conference of the lecturer with students. In the case of the first lecture, it also will cement the ties between the United States and the old country.

Four sons of the late John W. Appel have provided this memorial lectureship. They are all alumni of F. and M.: T. Roberts Appel, Esq., '01, prominent lawyer of Lancaster, Pa.; John W. Appel, Jr., '05, head of the merchandising department, John Wanamaker, New York City; Richard G. Appel, '08, well-known musician, Cambridge, Mass.; and Kenneth E. Appel, M. D., '15, physician, Phila., Pa.

CHANGES FROM THE ALMANAC IN THE ANNUAL CLASSICAL MEETINGS

East Pennsylvania—May 6th.

East Susquehanna—June 3rd.

North Ohio—May 6th—(First) Fostoria, Ohio.

Portland-Oregon—May 23rd (?) (Have written for change).

Eureka—May 8th.

Central Hungarian—April 16th.

Western Hungarian—April 22nd.

Heidelberg—June 4th.

Wichita—March 23rd—Cheney, Kansas (Trinity).

Indianapolis—June 10th.

North Carolina—May 6.

Rev. George Nace, enroute to Japan, spent Sunday, March 10, with Superintendent E. F. Evemeyer in Los Angeles. He preached for our Japanese brethren and paid a visit to our First Church.

The Phila. Branch of the Cedar Crest College Club was entertained by Mrs. Howard Heckler, Mrs. John Frick, and Mrs. G. H. Spotts at Cafe Wismer, Lansdale, Pa., on March 5. 24 members were present and all had a very enjoyable time.

In Trinity Church, Canton, O., Rev. Dr. Henry N. Kerst, pastor, at the mid-week Lenten meeting on March 13 Rev. Dr. I. E. Runk, pastor of the First United Brethren Church, preached the sermon. The goals for Easter Day have been set at 1,000 in attendance and \$1,500 as the Lenten self-denial offering.

The Sacred Recital given by the pupils of Mrs. Elizabeth Good Flaig, of York, Pa., in St. Paul's Church, Shrewsbury, Pa., Rev. C. M. Mitzell, pastor, was greatly appreciated and enjoyed by the 350 persons present. Delightful selections were rendered by Misses Miriam Little, Louise King, Einsig, Violet Mitzell, and Mrs. Flaig, and Messrs. George Zech and Percy Einsig.

Christ Church, of the Jefferson, Pa., Charge, Rev. Paul D. Yoder, pastor, has paid in full the \$4,000 for the Moller pipe organ which was installed 2 years ago. The pastor will speak to the Senior and Middler Classes in the Theological Seminary, Lancaster, on April 18, on some phase of the rural pastor's work.

The very artistic Lenten leaflet of St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, contains a message from the pastor, and the program of Holy Week. Services will be held Tuesday, Wednesday, Thursday and Good Friday. The morning sermon on March 10 was preached by Rev. Wayne H. Bowers, for the past 15 years Superintendent of Missions in Spain.

The annual banquet of the Ursinus College Association of Philadelphia will be held on Friday evening, April 5, at the Adelphia Hotel. It is customary for friends of the college, as well as graduates and former students, to attend this banquet. Make your reservation at once by writing to Mayne R. Longstreth, Esq., '89, Secretary and Treasurer, 1420 Chestnut Street, Philadelphia.

In the Wilson Ave. Church, Columbus, O., Rev. E. Bruce Jacobs, pastor, the theme of the Lenten Sunday morning sermons has been on "The Reality of God"; and Sunday evenings, on "The Church." Services will be held on Wednesday, Thursday and Friday of Holy Week with sermons on the theme, "The Cross." A Sunrise Prayer Service will be held Easter Day. In the evening, the cantata, "From Death Unto Life," will be presented by an enlarged choir.

The Editor has found much joy in a book entitled "Fiery Grains" by H. R. L. Sheppard and H. P. Marshall (Longmans, Green and Co., 282 pp., \$1.50). It is a collection of thoughts and sayings for various occasions in life—all the way from "talking humbug" to "arguing about religion." There are not a few literary treasures here which will help you over trying days with their doubts and haunting despair. It would be appreciated in any home where folks are able to think.

First Church, Pitcairn, Pa., held a very delightful reception of welcome to

Rev. Howard F. Loch. A well planned program was given. It consisted of music by the sextet, a recitation, duet, reading, solo, an address by Rev. Mr. Steininger, the representative of the local ministerium, and the address of welcome by Ivan Weaver, the Superintendent of the Sunday School, who had charge of the program. A social hour followed, and refreshments were served.

In Christ Church, Altoona, Pa., Rev. C. D. Rockel, pastor, the Wednesday evening Lenten services have been very well attended. There will be 4 Communion services, one on Good Friday evening, at 8 and 11 o'clock Easter morning and at 7.30 Easter evening. The Ministerium is co-operating in the Noon-day Lenten services held in Christ Church. The members have been challenged to give 5% of their entire income to the Lenten offering this year.

In the Kreutz Creek, Pa., Charge, Rev. Walter E. Garrett, pastor, the general theme of the Lenten services is "Our Glorious Salvation." Special services will be held at Trinity Church during Passion Week. The 7th Volume of the Directory of the Charge has been issued. Besides interesting pictures, it contains the history of the Charge, a list of the deceased persons during the present pastorate, red-letter dates for 1929, data concerning the organizations of each Church, and the name and address of every member.

Every family in the Stone Creek, O., Charge, Rev. H. N. Smith, pastor, received a copy of "The Fellowship of Prayer" and a self-denial envelope. It is hoped in this way to increase the benevolent contributions over former years. Zion S. S. at Stone Creek, has purchased 100 copies of the new Hymnals, "Service of Praise." An orchestra of 15 members has been organized to help introduce the new Hymnal and, at the same time, keep the youth interested in the Church.

The Rev. Paul W. Yoh, of Heidelberg Church, Phila., expects to begin his new work in St. John's, Milton, Pa., after Easter.

The sentiment by Dr. Robert E. Speer on the cover page of this issue is only one of many most helpful and stimulating expressions of faith on immortality which is to be found in the new book from which it has been taken. It is the sort of book one appreciates not only at Easter time, but at all seasons as one faces the inevitableness of human destiny.

In St. Mark's Church, Pittsburgh, Pa., Rev. J. Grant Walter, pastor, the Wednesday evening Lenten services have been well attended and proved to be very helpful. The \$200 balance on the Appropriation will probably be contributed on Easter Sunday. On Feb. 7 the ladies of the congregation were invited to a dinner given by the Men's Club. Short talks were given by R. E. Zimmerman, H. I. Lancaster, Mrs. H. W. Kurtz, Mrs. Edwin Johnston, S. L. Allen, Rev. Mr. Walter, W. F. Lazaro.

Confirmation will be held Palm Sunday in First Church, Carlisle, Pa., Rev. R. E. Leinbach, pastor. With the exception of Saturday, services will be held each evening of Holy Week. The Men's Class has been making good its challenge to have as many present at the combined attendance of the Adult Bible Class and the Women's Bible Class. The Men's Class is holding a banquet on the evening of the 21st. The Women's Class cleared over \$125 on an Oyster Supper recently held. Another \$100 bond has been lifted from the Church debt by the Mite Society.

In Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, public examination of the Confirmation Class will be made on Friday evening, Mar. 22. Confirmation will take place on Palm Sunday. Passion

Week services will be held each evening with the exception of Friday and Saturday evenings. A vigil service on Good Friday will be held from 12 noon until 3 o'clock. At the vesper service at 7.15 o'clock, Easter Day, a choir of 35 voices will render the cantata, "The Dawn of Easter," under the direction of Mrs. Frank Shingler.

St. Luke's Church, Phila., Rev. Max C. Rost, pastor, dedicated a set of Deagan Chimes on March 14, in honor of Rev. M. F. Dumstrey, pastor emeritus, for his long and faithful service in that congregation, at the same time celebrating the 50th year of his ordination. Rev. Hilko deBeer, pastor of the German Zion Presbyterian Church, preached the sermon on "Looking Unto Jesus." Rev. Mr. Meichner of the Emanuel Church read the Scripture. The many personal friends of Rev. Mr. Dumstrey had come from near and far, crowding the Church auditorium. A class of 17 will be confirmed on Palm Sunday.

Bethany Tabernacle, Phila., Pa., Rev. Arthur Y. Holter, pastor, will hold a Candlelight Cross Service on Good Friday evening. The pastor exchanged pulpits with Dr. A. C. Peters, of St. Andrew's Church, on March 13, and is preaching in Grace Church on the 21st. 4 new members have been received since Jan. 1. Confirmation on Palm Sunday morning and Holy Communion on Easter Sunday. 27 attended the February meeting of the Men's Bible Class; 10 men signified their intention of going to the National Federation of Men's Bible Classes to be held in Baltimore on May 4 and 5.

Rev. and Mrs. J. H. String were recently given a very happy surprise reception by the people of St. Peter's Church, Zelenople, Pa., crowding into the parsonage and having an evening of amusements and refreshments. And as it was Dr. String's birthday, he was presented with a large upholstered fiber rocking chair. Dr. String recently gave travelogues on "Zion National Park and the Grand Canyon" on Sunday evenings, in Zion Church, and also before the Chamber of Commerce at Evans City, using magnificent stereopticon views kindly loaned by the Union Pacific Railway. Dr. String has also given his travel talks before the Zelenople Rotary Club, the Odd Fellows Lodge, the Dunbar School Community Association, the Evans City Presbyterian Church and St. Paul's Reformed Church, Butler.

Rev. R. S. Weiler, pastor of Grace Church, Allentown, Pa., included in "Grace News" for March, a most helpful Easter message. Confirmation will take place Palm Sunday in the morning, and in the evening a reunion of the catechumens will be held. During Holy Week services will be held each evening with the exception of Monday and Saturday. A Dawn Communion service will be held Easter Day. During February the average attendance for the morning service was 110, and the average for the evening service was 225. A Visitation Evangelism campaign was held during the week of Feb. 25. Rev. H. B. Kershner, Philadelphia, made a splendid address to the workers on the first night of the week. The Lenten offering will be devoted to the improvement fund. Nearly 40 members attended the February meeting of the Brotherhood of Andrew and Philip, and enjoyed the interesting and helpful talk of L. C. Josephs, Jr.; 5 new members were added.

On March 10 and 11, our Church at Bridgeport, Conn., observed the 60th anniversary of its founding. Prof. Philip Vollmer, Palmyra, N. J., preached in English and German, and the pastor of the Church, Rev. H. G. Wiemer, gave a sketch of the history of the congregation. On Monday night the various organizations celebrated the occasion; Rev. Rudolph O. Cstalos, of Milltown, N. J., a son of the

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congregation, preached, and Dr. Vollmer gave an address, after which refreshments were served. The attendance was excellent, the Church was tastefully decorated and the organist and choir contributed largely to the solemnity of the occasion. Rev. C. Brunner served this Church for 40 years and Rev. Mr. Wiemer has been pastor for 20 years. Under his administration the Church and parsonage were remodeled at the cost of nearly \$12,000. The Mayor of this city is a member of this Church.

First Church, Sandusky, O., Rev. V. J. Tingler, pastor, on March 3, observed the 4th anniversary of the dedication of their new Church. Prof. H. L. Beam, D. D., Tiffin, O., was the guest speaker. His inspiring and opportune message was greatly enjoyed. The offering, unsolicited as it was, amounted to \$2350. On Wednesday, March 13, a father and son banquet was enjoyed by the men. The attendance was fine. Chaplain H. MacLane, of the Ohio Soldiers' and Sailors' Home, delivered a very appropriate address and Rev. and Mrs. C. Hassel delighted all with the playing of a number of melodies, new and old. The Lenten services are better attended than ever and gain in popularity from week to week. A number of Sandusky Churches will unite again for a 3-hour Good Friday service. Last year over 2000 persons participated in this unique

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celebration. This year, we are sure, we will go over the 2500 mark. The pastor is again the chairman of the committee that arranges for this great and solemn observance of Good Friday.

Dr. George W. Richards was present in St. Stephen's Church, York, Pa., Rev. Howard F. Boyer, pastor, and addressed the Reformed Ministerial Association of York and York County at their monthly meeting on March 4th at 2 P. M. An invitation was also extended to the Gettysburg Classis and the United Brethren Ministerial Association of York and York County together with representative laymen from all the congregations represented. Dr. Richards presented the "Plan of Union" in a very effective way. Many expressed their hearty approval of the whole plan of union. This meeting, which was the first of its kind, proved to be a great success. To form a united Church men must not only advance the same cause, but they must learn to live and think together. Meetings of this nature will make union a certainty.

The ministers of the Western Section of the North Carolina Classis met on March 11, 1929, at the home of Rev. C. C. Wagoner, of Newton. The meeting was opened by devotions conducted by Rev. Geo. Longaker, of Hickory, who read Luke 11:14 to 26. Rev. William F. DeLong, of Phila., Pa., led in the opening prayer. The sermon outline of the month presented by Rev. Dr. Longaker was on the theme, "Conditions of Discipleship." A book review was given by Rev. W. C. Lyster on "Confusion of Tongues," by Charles W. Ferguson. The ministers were glad to have with them Rev. James M. Mullan and Rev. William F. DeLong, D.D., representative of the Home Mission Board. After the close of the business session, supper was served by the women of Grace congregation in Newton. This was followed by a public meeting in which the cause of Home Missions was well presented by these visitors from Philadelphia.

At the end of February, North Dakota Classis stood at the top of the list of Classes in payments of Apportionments to the 2 Mission Boards, having paid 49% to the Board of Foreign Missions, and 88% to the Board of Home Missions. This is perhaps the more remarkable considering that the standing of this Classis at the end of January was 53rd in the list of 60 Classes. Last year North Dakota closed her Classical year on May 31st with only 34% of her Foreign Missions and 43% of her Home Missions Apportionments paid. Her payments for the Classical year ending May, 1927, were 31% for Foreign Missions and 50% for Home Missions on Apportionments, giving her 42nd place in the list. Certainly her present standing at the head of the list is commendable from every point of view. It is now only a step to the enviable position of "Apportionments paid in full." North Dakota is to be congratulated on her progress so far, and earnestly encouraged to press on to the goal.

Memorial Church, York, Pa., Rev. Dr. Edward O. Keen, pastor, is one of the 12 cooperating Churches of York promoting the series of Lenten meetings March 18-22. Dr. George W. Richards, president of the Theological Seminary, Lancaster, was the preacher on Monday; Dr. Frank Du Moulin, of Philadelphia, preached Tuesday; Dr. Albert H. Baldinger, Butler, Pa., on Wednesday; Dr. Harvey D. Hoover, Gettysburg, Pa., on Thursday; and Dr. Robert Bagnell will preach Friday. These services are held at noon in Trinity Reformed Church, Dr. S. H. Stein, pastor. Dr. DuMoulin preached at the service held Tuesday evening, and Dr. Hoover will deliver the sermon on Thursday evening. Continental Chapter, Order of DeMolay, held a Devotional Day Service in Me-

morial Church on March 17, at which the sermon was preached by Dr. Keen. The opening ceremony was in charge of the Master Councillor, Ivan W. Parr, Jr.

A Standard Leadership Training School was held in the First Church, Salisbury, N. C., from March 4-15, in co-operation with a number of the other congregations of this section of the Classis. 31 students were enrolled from 6 different congregations, and of this number 26 finished the work and received credit at the closing period on Friday night, March 15. The School was accredited by the International Council of Religious Education, which is the highest rating a School can receive. The dean and instructors were also commissioned by the International Council. Professor John W. Myers, of Catawba College, served as Director of the School, and also taught the course on "The Principles of Teaching;" Rev. Banks J. Peeler, of Salisbury, taught the course on "The Teaching Work of the Church," and Rev. Lee A. Peeler, of Kannapolis, taught the course on "The New Testament." Miss Myrtle Corriher, of China Grove, was the Registrar, and Miss Elizabeth Fisher, of Salisbury, had charge of the text books. The School met from 7.30 to 9.30 on Monday, Wednesday and Friday for 2 weeks. Those receiving credit were required to attend at least 5 of the 6 nights. The School was very enthusiastically received and tentative plans were made for a larger one in Salisbury next year. The credits going to the various congregations are as follows: Christian Lutheran Church, 1; Mt. Zion Reformed, China Grove, 2; First Reformed, Kannapolis, 6; and the First Reformed, Salisbury, 17.

The many friends of Dr. Sefellen E. Stofflet, pastor of Emmanuel's Church, Hazleton, Pa., will be grieved to learn that after he was taken to the State Hospital on March 6, suffering from a diabetic trouble, it was found necessary on Friday morning, March 15, to amputate his right leg above the knee, due to a gangrenous condition. We are happy to say that the last report we had, on Saturday morning, gave his condition as favorable as could be expected. The sympathy of a host of friends is with this faithful brother who has rendered such a good account of his stewardship for many years. At the regular meeting of the Consistory of Emmanuel's Church on March 5, Dr. Stofflet gave notice to the officers that he would ask to be relieved from the pastorate at the end of his ministerial year, which falls on June 30, when he will have completed 34 years as pastor of the congregation, and which is also the 40th anniversary of his ordination to the ministry. Dr. Stofflet has been contemplating this move for several years owing to increased responsibility, and to preserve his health it has become imperative to give up the larger work as pastor of the Church. Beside his pastorate, Dr. Stofflet holds the following positions in Wyoming Classis: treasurer; secretary of the Board of Trustees; chairman of the social service and rural work committee; commissioner of the Reformed interest at Fayette, N. Y.; chairman of the beneficiary committee; member of the missionary and stewardship committee. In the Eastern Synod he is a member of the Board of Visitors of the Theological Seminary, Lancaster; a member of the Board of Education; and is a delegate to General Synod. Dr. Stofflett is also pastor of St. John's Church, Milnesville.

The following interesting letter has been received from Rev. A. H. Schmeusser, of Kansas City, Mo.: "A short time ago Mr. Dixon, the Superintendent of our Young People's Department and President of our Senior Christian Endeavor Society, used this column to in-

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vite all of the young people of the Reformed Church to the great international C. E. convention, which will be held in Kansas City July 3rd to 8th, inclusive. Extensive preparations are being made to handle this great convention and we anticipate at least 500 delegates from the Reformed Churches of our country. Our own Christian Endeavor Society is wide awake and we are convinced that all delegates coming to Kansas City will not need to apologize for belonging to the Reformed Church, nor will they need to explain that there is life and vivacity within the Reformed Church. Our City is well aware of that fact. Our Society has taken the No. 1 banner for registrations and will head the Kansas City division in the great 4th of July parade. At the last monthly rally of the C. E. Union, our Society won the percentage banner for attendance and incidentally won to keep it, for this is the third time this year that we have taken the percentage banner. We also took the No. 1 banner for the largest attendance, having the largest number of people at the meeting, with 65 present. Mr. Dixon, the President of our

Society, is a City Union Officer and also directs the song service at all of the monthly rallies. The pastor is this year serving as Pastor Counsellor of the City Union. The entire City is aware of the fact that St. Paul's Reformed is a working Christian Endeavor. Until recently, St. Paul's was unable to hold evening services because of lack of attendance, but this past winter our evening services have proven a success because of the activity of our C. E. Society. Not only do they furnish a robed choir for the evening service, but they have charge of the opening exercises. They also form the greater part of the robed morning choir, and enthusiasm in our evening service has brought our attendance from the usual 35 to an average for the last four weeks of 100 pre-

sent. They have also stimulated our morning service and our S. S. attendance. Last week, we passed the coveted goal of 200 present at Sunday School. Our boys' and girls' choir is also adding interest to our evening service. March 10 was Every-Member Canvass Day, and, using Dr. Dowey's plan, \$4400 was raised in our morning service, with \$1510 paid in advance for 1929 and 1930 activities. We have yet \$700 to go to subscribe our budget, but feel that it will be fully subscribed. Easter the second Confirmation class of this Church will be received into the Church, consisting of 2 girls and 6 boys. In this group to be confirmed, only one family of the Church is represented. We are anticipating a larger Easter gathering. At the evening service on Easter, our choir will render the Cant-

ata, 'Resurrection.' On April 7, our evening services will be held 58 miles from home in Rev. Mr. Bloom's Church at St. Joseph, where the choir will again render the Cantata 'Resurrection.' April 28 has been set as D. V. B. S. Day in our Church, and at the Sunday School and Morning Church Services, the offering will be devoted to D. V. B. S. work. The pastor is this year serving as Secretary for the D. V. B. S. Association of the City. It was with deep regret that we were forced to dispense with the services of our Deaconess, Miss Brooks, in December, because of ill health. May we again urge you to consider the Christian Endeavor convention in Kansas City, Missouri, as the place where you will spend your summer vacation. 'Meet the youth of America in the heart of America.'"

Roman Priests and Friendliness

By "Now and Then"

A symptom does not indicate an aggravated condition. One Roman priest who shakes hands "across the fence" with a Protestant minister does not indicate that within a few years the arms of Protestant ministers will be made lame by shaking hands with the Roman clergy.

As there is a vast difference in the spirit of Protestant ministers, so is there a vast difference in the spirit of Roman priests. There are some narrow, bigoted, intolerant priests and there are some broad, liberal, friendly priests, and the same can be said of some of the Protestant ministry. The spirit depends largely on the nationality of the priest and the school in which he was trained.

The writer has a priest friend—an Irishman—who is cordial, generous and popular. The other priests in the city are scarcely known outside of their parishes. One day the writer met in an office the young assistant priest of one of these exclusive priests. He was introduced to the young priest and was received in a cordial manner, but during the conversation mention was made that the writer was a minister. The attitude of the young priest changed instantly. He said something about his car being improperly parked and that he would have to leave, and he did as if he had been face to face with Satan himself. A glance out of the window showed that his car was not improv-

erly parked.

Last summer a group of Protestant children were playing on the pavement with several Roman children. Another group of Roman children passed and they shouted to their Roman associates, "We're going to tell the Sister; you're playing with Protestant children." Were these little tale-bearers living up to their teaching? They certainly were.

One of the writer's best friends was a very prominent Roman citizen, and on one occasion he praised him highly to another Roman citizen, and this citizen replied, "Yes, he is a very fine man, but he is not a good Roman; he 'mixes up' too much with Protestants."

We fear these instances tell the whole story. Friendliness toward Protestants on the part of Roman parents depends upon the spirit and training of the priests, and when friendliness is displayed most Protestant ministers will gladly reciprocate. There are many Roman laymen who are wholly out of sympathy with the attitude of the Roman Church toward Protestants and Protestantism, and, judging from some recent literature, there are a few priests who are in sympathy with their laymen.

It may seem like a prophecy emanating from a demented mind, but if the Roman hierarchy, in the years to come, does not permit the American Roman priesthood to assume an attitude toward, and fellowship

with American Protestantism different from that now existing, there will be a Reformation in the Roman Church in America.

P. S. Since writing the above the following news item has appeared which shows that the Pope does take quite an active interest in deciding with whom Roman priests shall or shall not "shake hands across the fence."

Opposition to Rotary is Withdrawn by Vatican

Vatican City, Feb. 19.—It was learned in vatican circles today that opposition to the principles of "Rotary" has been withdrawn by the Church authorities.

The decision was reached after representations by I. D. Sutton, of Tampico, Mexico, president of Rotary International, in numerous consultations with ecclesiastics. Sutton arrived in Rome, February 15.

Previously the consistorial congregation handed down an opinion that Catholic clergymen would not be allowed to belong to Rotary clubs. Not long before that Observatore Romano decried the "negative" attitude of otary as regards religion. Surely American priests should feel happy now that the Papal monitors have revised their judgment they need no longer fear some priest shouting at them: "We're going to tell the Pope; you're playing with Rotarian children."

FROM A FATHER TO HIS SONS AND DAUGHTER IN COLLEGE—ARE CHURCH AND CHAPEL WORTH WHILE?

(Anonymous for reasons which may be obvious)

1. Would you wish to have your college abolish its place and times of worship and have no religious interests? Do you desire it to be purely materialistic and to disparage or ignore those fundamental principles of thought and feeling which humanity has ever regarded as essential to character and life in the highest sense?

If not, how about your attitude in practice?

2. Is it your judgment that classes and extra curriculum activities will give you a well rounded character and life, without any times or occasions and influences for cultivating your finer emotions?

3. Is it not helpful for us to pause at times, for reflection, the searching of conscience and to let our hearts be touched?

4. Do you want to live in a universe that is without meaning, that has no place in it for a divine mind and will and love that guides the moral and spiritual life of mankind: whose jaunty motto is "Eat,

drink and be merry?"

5. As you need teachers to guide you in mathematics and coaches to instruct you in athletics, have you no need of the guidance of teachers for character, who will recall you to conscience and high ideals of thought and life, from time to time?

6. You are able to sit often for several hours at theatre and movies; is one Sunday hour out of 168 hours of the week or 20 minutes each day out of 1440 minutes an exorbitant time of restraint in which to think, into your heart and life and to compose your mind?

7. Is the explanation that you need this time for study or sleep an honest reason or a plausible excuse? Indeed, might not these quiet occasions be a relief that would rest and help in your studies?

8. Are you so much freer from temptation and the tendency to evil than your father and mother, who feel the constant need of divine help?

9. Is your complaint that the preachers are "not interesting" (I admit it is too often true) much more than another manufactured alibi and do you always go when they are interesting? Is the fault always with them or is it in part because of some-

thing you have not acquired; because you have not cultivated the spirit of reverence and the sense of worship?

10. Are you forming habits of neglect which you would want your children to inherit and would you want your mother and father to be like the people of those habits in our community?

If you have had a happy home, it is largely due to the constant seeking of your father and mother for light and leading, for a strength and wisdom beyond their own and the cultivation of the sense of reverence for home, for marriage and for childhood. While your father and mother have not sought to make fixed rules for you, would it be more than simple gratitude and appreciation, if you were to give some consideration to their judgment and wishes in a decision of this nature?

And do you owe it to the college that is doing so much for you to sustain it in its entire ministry to character, including religion?

If you were in trouble, you would go to religious teachers for help. Ought you not to encourage them by your presence?

I am sending you a little book of which you have seen the covers. It is dedicated

'my mother.' Perhaps you will read the first two chapters some time. They were written out of experience.

This is not a mere pious exhortation. I am not discussing "Buchmanism" or any other "ism." It has little or nothing to do with the creeds of intellectual processes. At the same time, I might ask if you will be really educated unless you find your way into a morally and spiritually intelligible universe. It has to do with plain, simple life and experience, that they may not be barren and without meaning—that they may be rich and happy, as your mother's and mine have been for now 25 years, in which our life has come more and more to be lived in you and in the constant thought of you. And of course I know what you will say—"I hadn't thought of it in this way."

Tennyson gave us a good college motto: "Let knowledge grow from more to more And more of reverence in us dwell That heart and mind according well May make one music as before But vaster"

LET THEM PROVE IT

An atheist, in an article in the "World's Work," says: "There is no single helpful thing that the Church does that a body of Freethinkers cannot do." Perhaps so, but the trouble with the Freethinkers is that their "helpful" things are all yet to be

done. If they had a few "helpful" achievements to their credit, it would go a long way toward backing up their track. Let them transform a few thousand blasted lives, as the Church has been doing all along; let them gain a reputation for comforting the bereaved and the dying; let them send a few of their choice representatives to burn out their lives in Africa and China or some other non-Christian land for the saving of benighted natives from ignorance and wretchedness; let them supply a few orphanages and hospitals and other institutions of mercy and charity; let them build temples where the people may go and find spiritual refreshment, encouragement for their life struggles, inspirations for their tasks, and healing for their souls—let them actually do a few of the things the Church is doing, and we will be more willing to listen to what they have to say.—*Telescope.*

ATTENTION, LADIES!

Minister: "I wish to announce that on Wednesday evening the Ladies' Aid will have a rummage sale. This is a chance for all the ladies of the congregation to get rid of anything that is not worth keeping, but is too good to be thrown away. Don't forget to bring your husbands."

(From "Tit-Bits")

A LETTER FROM THE CHRISTIAN SCIENTISTS

To the Editor of the "Reformed Church Messenger," Philadelphia, Pennsylvania.

In view of the editorial comment under the topic "Unfair Tactics" in your issue of March 7, regarding the cancellation of a proposed radio address, will you kindly give space to the following statement issued by the Board of Directors of The First Church of Christ, Scientist, in Boston, Massachusetts, known as The Mother Church, appearing in the March, 1929, number of "The Christian Science Journal" and in the "Christian Science Sentinel" of January 26, 1929, and which is directly applicable:

A Statement By the Directors

Because of aggressive propaganda, apparently circulated to discredit Mrs. Eddy and to induce belief that she abandoned her own teaching, "Only through radical reliance on Truth can scientific healing power be realized" (Science and Health with Key to the Scriptures, p. 167), we deem it timely to make the following statement.

As we are informed, Mrs. Eddy did not, at any time after 1866, believe in the use of any drug as a curative agent in connection with the practice of Christian Science. Nor did she, at any time after she became a Christian Scientist, either use a drug or allow one to be used for her, except as she

SOUL TRAVAIL

Henry Linford Krause

One hour left till dawn!
Then "over the top"—
So the order read.

Three soldiers sat together,
Sat thinking of the morrow
When sky would flash and flame,
Would cover all things lovely
With scenes of agony
And ugly frightfulness.

Said one: "What foolishness
To think there is a God!
This earth we walk, in truth
Is plaything of those mightier;
Suns, moons and stars unseen
Are more than those we number.
A helpless man am I
Upon a helpless whirling sphere!
Duplicity is everywhere
Awaiting time and chance
To press its selfish strength
With all the might it holds.
Love is a misnomer
For lust that beastly reigns;
And all the talk of brotherhood
Dies on the lips of brothers slain.
This body is a frail, weak toy;
This brain, a reservoir
Of disillusionment and fraud.
Why plan with purpose
When bewilderment is rife?
Why build a cause
When dust already flies?
Why procreate your kind
When Death claims all the fruit?
Why falsify a God
When fitful Fate decrees?
Folly is Nature's law
And shows me mine
Until I sink and die.
God? He is impossible!—
Yet did He live—
More pitiful than I."

He turned his eyes away
In bitter, burning sadness.
The other two sat thinking,
Sat thinking of the morrow,—

The terrible tomorrow,—

He slowly rose and gestured
Beseeching them to heed:
"Faith is all we have, my lads,
In Nature, God or Man.
For weal or woe we give
Our lives, and all they hold,
To what we think is best.
But what we think proves less
That what we feel is
We often fear to do.
And what we feel is just
Tells little what we are.
How feebly know we
What is true or right!
Hence need I God;
Hence crave I friends;
Hence seek I disciplines
To make me resolute;
Hence Worship I
The lovely, lowly Nazarene,
Who feared no circumstance
And faltered not at pain,
Who gave His very all
To God's clear call.
I follow Him in faith
From dawn to dawn
And find my peace
In what He brings.
Come, the time is nigh!"

The tragic hour struck,
The leader flashed the sign;
Over the top they sprang
Into the dawn of day and blood,
Facing their destiny
Beyond the reach of words.

The test of strength is made.
One in solemn stillness lay;
One was borne in arms
Of the only one unscathed.
Had they forgotten their words?
Did newer feelings rise?
Saw they travail each had shared?
Would they ever be the same
Since this rendezvous with death?
Man is man but multiplied—

Born anew, when crucified.
And the words just uttered.

A second spoke less bitterly:
"If what you say be true,
Futility would be glorified.
It may seem true there is no God,
Yet might He be, and care not?
This latter have I often thought
And fashioned life accordingly.
If we be creatures born
To dream and build and die
In futile evolution,
Yet have we courage given
Within these hands and minds
To nurture good among our kind.
There is nothing wrong in pity,
Nothing lost in easing pain,
Nothing harmed in singing,
Be the heart, in singing, slain;
Let the good be only transient,
Long the meaning be delayed,
Life has merit in just living,
Man has joy in being made.
If, in this, a God may care not—
What is that to struggling men?—
They have happiness in being
Though to dust they turn again.
Let the future hold its secret,
Let the cautious urge a care,
Let the coward creep to dungeon,
Life is here to live and dare."

He threw his shoulders back
In manly satisfaction.

The third one sat thinking,
Sat thinking of the morrow,—
His brow lined deep with care,
His eyes as bright as stars,—
Thinking, thinking, thinking.
Of the three he was the oldest,
More silent than the two,
Who was never seen to falter,
Who was never heard to rave;
His a quiet, calm demeanor
Like Cathedral in the dawn.

employed, in a few instances, an anaesthetic for the purpose of temporary relief from extreme pain.

That she acted consistently with her teaching is shown by her statement about dentistry and surgery in the "Christian Science Sentinel" for December 6, 1900, and in "The Christian Science Journal" for January, 1901, and the paragraph in our text-book on the use of an anaesthetic (Science and Health, p. 464. As in a degree pertinent, it is to be remembered that the Master Himself momentarily felt a sense of separation from His divine source, for He cried out, "My God, my God, why hast thou forsaken me?" but he never abandoned His fidelity to divine Principle. Neither did Mrs. Eddy.

The Christian Science Bd. of Directors.

According to newspaper account, which I believe to be correct, the gentleman who was to have introduced the speaker on the occasion of the radio address referred to, was asked to state that the organization which he and the speaker represented had no connection whatever with the organization founded by Mrs. Eddy known as The Mother Church, and that this reasonable request was refused. In view of the nature of the proposed address, the statement was necessary, in fairness to the public and members of Mrs. Eddy's church.

Christian Scientists have always exercised the right and privilege of defending the founder of their Church from unjust attack, and their religious teaching from adulteration and misrepresentation before the public. I see no reason legal or equitable which should have prevented them from doing so on that occasion.

—Aaron E. Brandt,

Christian Science Committee on Publication for Pennsylvania.

Philadelphia, March 8, 1929.

(In fairness we print this letter, but do not see that it answers the point raised in the editorial comment in "The Messenger").

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The regular monthly meeting of the Ladies' Auxiliary was held at the Home on March 14. The march meeting of this organization has been proving unusually interesting from year to year, as it is the regular time for launching the work for the annual Visiting and Donation Day.

It was an all day meeting and the attendance was very good. Many of the members came in the morning and assisted in the variety of sewing which the society has undertaken.

The business session was held at 2 P. M. In addition to the usual reports of officers and committees general plans were made for the next Visiting and Donation Day, which this year will again be held on the second Thursday in June, the regular time for this event. The president is selecting numerous committees which will do the work for the occasion.

There were several musical numbers and Mrs. Estella A. Mohr, the newly elected treasurer of the Society, delivered an interesting address and another was delivered by the Superintendent on the Campaign for Funds for the enlargement of the Home.

A sauer kraut dinner was served, which was much enjoyed by the guests of the Home as well as the members of the Auxiliary.

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HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

THE PRICE WE PAY FOR PRAYER

Text, Mark 14:34, 35, "And He saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from Him."

There are some persons who think that prayer is cheap. What could be easier and cheaper than asking, seeking and knocking? Jesus says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Every word of Jesus' saying is true, but whether it is easy and cheap or hard and costly depends upon what we ask for, where we seek, and how we knock. Seneca says: "Nothing is so costly to us as that which we purchase by prayer." I will therefore tell you a little about the costliness of prayer.

It costs time to pray. The best prayers are not necessarily long prayers. But Dr. Alexander Whyte, the sainted Scotch preacher, said: "Without a liberal allowance of time, no man has ever attained to a real life of prayer at all." You ought to have a special time to pray. A few stolen moments now and then, though better than no prayer at all, are not as help-

ful as the regular habit of prayer at a certain time. When General Gordon was with his army in Khartoum, Africa, it is said that there was an hour every day when a white handkerchief lay before his tent door. While that signal was there, no one, however high his rank, ever approached the tent. The most urgent business waited outside. Every one knew that Gordon was at prayer that hour within the tent, and not a man nor an officer came near until the handkerchief was lifted away. It cost him something to pray like that. The best time to pray is when you are least likely to be disturbed, when it is most quiet, and when you are in the best attitude of mind and heart.

It costs some thought to pray. A thoughtless prayer is a useless prayer. You might as well swing a Buddhist prayer wheel as to pray without thinking what you are doing and saying. The great men of prayer have been men of thought. Study the prayers found in the Bible—how thoughtful they are. Take some of the psalms, especially the fifty-first, and the seventeenth chapter of St. John, and the prayers in St. Paul's epistles and you will be deeply impressed with their thoughtfulness. True prayer costs the price of thought.

It costs something to pray. "Thy kingdom come," if you really mean it. It has cost many a one his or her life to pray this petition of three words. If you pray it sincerely and earnestly, it means that you are going to help it to come, ever though you must go to the uttermost parts of the earth to do it. When Admiral Foote was in Siam he invited the royal dignitaries to a dinner on his vessel. As soon as the guests were seated at the table,

he, as was his invariable custom, asked a blessing upon the food. The king in surprise said he thought only missionaries asked blessings. "True," replied the admiral quietly, "but every Christian is a missionary." Therefore every one who prays, "Thy kingdom come," commits himself to the work of helping it to come. Christ's last command was: "Go ye therefore, and make disciples of all the nations." The story is told by Pastor Hsi of an old woman in China who was apparently a devoted Christian, but who refused to join the Church. When the missionary asked her why she would not confess Christ when she loved Him, the old woman at last said that it was because there was one commandment of His which she could not obey: being old and afflicted with rheumatism, she could not go into all the world to preach the gospel. She could only tell all her family and friends about Him! She had the right spirit in believing that Christ's command was meant for every Christian, but she was wrong in thinking that Christ asked the impossible. Not everybody can go to heathen lands and do foreign missionary work, but every true Christian who prays the Lord's Prayer can carry out the spirit of the petition, "Thy kingdom come," and of the Saviour's great command. I believe that the two working girls, sisters, who lived in Providence, Rhode Island, had the right spirit when they walked one way each day between the factory and their home and used the money they saved to support their own native preacher in the mission field. There is some encouragement in the second verse of an old missionary hymn, which runs as follows:

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in His sight."

It costs something to pray, "Thy will be done." The price that Jesus paid to pray that petition was His own life on the cross. Next week, Holy Week, we shall review again in our Churches the events of Jesus' last week on earth, which culminated on Calvary on Good Friday. We are all familiar with the solemn hours He spent in Gethsemane. He took with Him Peter and James and John. When they reached the garden He said to them: "My soul is exceeding sorrowful even unto death: abide ye here, and watch." And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from Him. And He said, "Abba, Father, all things are possible unto Thee; remove this cup from me: howbeit not what I will, but what Thou wilt." On Tuesday of Holy Week something had taken place that reminded Jesus of the nearness of the end. The incident is recorded in the twelfth chapter of St. John. This is how St. John tells it: "Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, 'Sir, we would see Jesus.' Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answereth them, saying 'The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will the Father honor. Now is My soul troubled; and what shall I say? Father, save Me from this hour. But for this cause came I unto this hour. Father, glorify Thy name.' There came therefore a voice out of heaven, saying, 'I have both glorified it, and will glorify it again.'" When Jesus said, "Thy will be done," He showed His willingness to drink the bitter cup, to lay down His life, to pay the price of being the Saviour of all men. When you pray, "Thy will be done," you must submit to the will of God in all things, no matter what the cost may be.

It costs something to pray: Forgive us our debts, as we forgive our debtors," or as the American Revised Version has it: "as we also have forgiven our debtors." If you do not forgive others, you are asking God not to forgive you. The little word "as" is the important word. To pray this petition aright you must pay the price, "as much as in you lieth," as St. Paul says, "to be at peace with all men." When you forgive others their trespasses, you are preparing the way for God to forgive you your trespasses.

Real prayer will cost you your soft and easy and slothful and self-indulgent and sinful habits. You cannot really pray when evil lurks in your heart.

You might say, in view of all the above, "Why not give up prayer, if it costs so much?" Ah! it costs much more not to pray. "The way of the transgressor is hard," says the book of Proverbs. Those who serve the world and the flesh and the devil pay a much greater price than those who serve the Lord. Nothing is so costly as what we get by prayer, but nothing is so truly and everlastingly worth while and precious as that which is secured and held by prayer. It costs something to pray, but it is worth all it costs.

HARRIETTE'S FAITH

A little girl of two or three
Was always happy on my knee,
As she cuddled there to rest—
Tousled head upon my breast.

Little heartaches there to heal—
Because an ache was wont to steal
Away that happiness sublime
That come to babes in baby time.

Those sparkling eyes of hers so blue,
Those tear-dimmed eyes of hers so true,
How those eyes just looked on me
With faith from aches to set her free.

Childish tears I kissed away,
As she sobbingly would say:
"Daddy you can make me well
With hug and kiss, or story tell."

That simple faith she had in me
Was the sure faith I loved to see;
Now she's grown—I'm glad today
She still has faith in what I say.

I ever hope that always she
Will have that simple faith, and see
It's simple faith that pulls one thru—
It's faith in hearts that makes hearts true.

—Harry Troupe Brewer.

Hagerstown, Maryland.

WAS IT A PROMISE?

Under the heading *So They Won't Worry at Home*, a columnist in a daily paper reprints the following from a Church announcement in a Texas paper:

"HELL, ITS LOCATION AND ABSOLUTE CERTAINTY." Frank Gowdey, tenor soloist, will sing, *Tell Mother I'll Be There*.

Story of the "Dang Dangs"

Margaret Frances Fox

We all know that Pennsylvania Avenue, in the city of Washington, is the street of our country's great parades. And of all processions, the most famous is the inaugural parade once in every four years on the fourth of March, when the new President of the United States is escorted from the Capitol to the White House.

One time long years ago, a militia cavalry troop came from an Eastern city to ride prancing horses in the great parade. At least they had hoped to be provided with the prancing kind of horses. But when the troop reached Washington, the captain was obliged to say to his men:

"There seems to be no horses left for us, so I believe we shall have to go on foot—back!"

This made the soldiers feel sad. There was not a speck of dust on their gay uniforms. Their lances were bright and shining. They were handsome men, and because they belonged to a cavalry troop, of course they needed to be mounted on horses for the great parade.

PEN PRICKS

By John Andrew Holmes

After being pestered by beggars and salesmen in Egypt, I can understand why Moses refrained from issuing his command against murder until he was well out of that country.

At last a man who had charge of many horses went to the captain of the militia cavalry troop and said:

"We will lend you the horse-car horses for the parade. We cannot run our cars on Pennsylvania Avenue until the parade is over; so you may have our horses and welcome."

This was long before the days of electric street-cars, automobiles, or air-planes, and all street railway cars were drawn by horses and were called horse-cars.

The captain of the militia cavalry troop knew that the horses were slow and halty, but they would do; so he said, "I thank you, and his men rode in the parade that fourth of March on the backs of horse-car horses.

All went well until the troop reached the place where Seventh Street crosses Pennsylvania Avenue.

Now it happened that all the cars that belonged on Pennsylvania Avenue were drawn up in a long line on Seventh Street, one close behind another, waiting for the parade to pass.

Some one standing on the sidewalk began to laugh softly. The minute he saw those horses, he knew them. They were the horse-car horses, of course! That man stepped into one of the empty cars and gave the bell-rope a quick yank.

"Dang!" went the car bell.

Every horse knew that one "Dang" was the signal to stop. They were good horse-car horses and obeyed signals. Every horse suddenly stood still. The gayly dressed men on their backs told the horses to go, but they would not. They stood stock still.

By this time the crowds on the sidewalks were laughing merrily. The troopers used their spurs, beat the horses with the ends of their lances, and yelled, "Get-up, get-up," but the horses would not budge.

The crowds were shouting with merriment as the parade went on, and the red-faced troopers were left behind on horses that would not go. The horses began to prance, to be sure, but they pranced up and down in the same spot.

An old horse-car conductor was in the crowd. He thought it was too bad to let a man play such a joke as that, and, with one dang, halt an inaugural parade. So he, too, stepped in a car, and jerked the bell-rope.

"Dang—dang!" it went, and that was the signal to go ahead.

On went the horses then. They obeyed the "Dang—dang" and went ahead, and the troopers had no more trouble in the great parade.

It was a long time, though, before those men heard the last of the story of the dang—dangs—

Dang!
Dang—dang!

Man (employed by a Scot): "I have been here ten years, sir, doing three men's work for one man's salary, and now I want a raise."

Employer: "I doot I canna gie ye that, but if ye'll tell me the names of the ither twa men I'll fire 'em."

"We'd like to have you stay to dinner with us if you are content to take 'pot luck,'" said the wife, cordially.

"You mean 'can luck,' my dear," murmured her husband.

Six-year-old Muriel seemed much disappointed in her new baby sister, even though it was explained to her that teeth and hair would soon make their appearance.

"Come, now," said her aunt, "aren't you pleased with little sister?"

"Oh," said Muriel unenthusiastically, "I s'pose she'll do when she's finished."

The Family Altar

By the Rev. Ambrose M. Schmidt, D. D.

March 25 to 31.

Practical Thought: If a man die, shall he live again?

Memory Hymn: "So Let Our Lives and Lips Express."

Monday, March 25—The Empty Tomb.
Read Matt. 28:1-10.

In a late lecture given before the members of the Pennsylvania University Museum, Philadelphia, one who explored amidst the Pyramids of Egypt, told how they discovered a carefully concealed tomb of some 5,000-year ago period, and of their great disappointment when they found the tomb empty, the body stolen away. You remember that when the women came to the Saviour's tomb, that first Easter morning and found it empty, they thought some one had stolen His body. "They have taken away my Lord," was Mary's cry. Soon, however, their sorrow was turned to joy. The risen Christ stood before them, He had risen as He said.

Prayer:

"Jesus lives! no longer now
Can thy terrors, death, appal us;
Jesus lives! by this we know
Thou, O grave canst not enthrall us.
Alleluia." **Amen.**

Tuesday, March 26—Victory Over the Grave. Read I Cor. 15:50-58.

"He is not here, He is risen," was the angel message for the women who stood before the empty tomb. Ringing down through all of these centuries, these words have been the source of comfort for many sorrowing souls. He is not here. The grave is defeated. The tomb is empty. He is risen! Our Saviour gained the victory over the grave that we too might share that victory with Him. Should not this truth be our supreme comfort when we stand before the graves of our loved ones? No, not here, but risen with Christ. The tomb is really empty. They are alive forevermore.

Prayer: Thanks be to God, who giveth us the victory, through our Lord Jesus Christ! Comfort us, O Lord, and give us the vision of the victory as our unending triumph. **Amen.**

Wednesday, March 27—Faith Removing Doubt. Read John 20:11-18.

"Christos Anesti," (Christ is risen) has been the joyous greeting on Easter morning, for the Christians in the Near East, for centuries. In response, the one thus greeted, answers, "Alithos Anesti," (He is risen indeed). What a beautiful custom this is, and how appropriate as compared with our ordinary Easter greetings! "Christos Anesti," is a declaration of faith, and is the sort of faith affirmation that helps to remove doubt. The answer, "Alithos Anesti," is the answer of faith unto faith. Let us remember that having seen her risen Lord, Mary hastened to tell the good news to others—"I have seen the Lord."

Prayer:

"Hail, hail, our Jesus risen!
Sing, ransomed brethren, sing!
Through death's dark, gloomy, prison
Let Easter Choral sing."
* * * * *

"Therefore in our hymns we pray Thee,
Grant us, blessed Trinity,
At the last to see Thy glory
In our home beyond the sky."
Amen.

Thursday, March 28—Our Resurrection Assured. Read I Thess. 4:13-18.

"If we believe." Aye, if! Weak is our faith, so often, when the hour of trial is upon us, and when we cannot see one

step before us. The road is dark and our eyes are holden, because we have been walking with eyes fixed earthward instead of heavenward. Clouds of sorrows have obscured the sunshine of His presence. We have been standing beside the grave, and it, like our eyes, has been sealed. Then we lift our eyes unto the mountains. Heaven's gates swing open and we see face to face, the risen, glorified Christ, who bends over us, with His words of assurance. "I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die. Believest thou this?"

Prayer: Lord we believe, help Thou our unbelief. Open our eyes that we may behold Thy glory, and our ears that we may hear Thy words of blessed assurance. **Amen.**

Friday, March 29—The Father's House.
Read John 14:1-10.

In our Father's House there are many mansions, abiding places. Some of them are on this side and some are on the other side, over there. When we leave the earthly ones, as God wants us to leave them, we are assured that the heavenly ones are awaiting our coming. Think of it! A place prepared for each one of us. What a blessed hope and what a blessed promise. The vital question for each one of us is—Am I so living in the Father's House here, in God's world, that I will be ready for my prepared place in my Father's House over there?

Prayer: So teach us to number our days while here, O Lord, that we will apply our hearts unto wisdom, and be prepared for the abiding place awaiting our coming, over there. **Amen.**

Saturday, March 30—At Home With the Lord. Read 2 Cor. 5:1-10.

Homesick! Who has not felt, at some time, the pangs of this most distressing affliction? Perhaps it was just as the home-ties were being broken; perhaps it was some time after the "Good-byes" had been said, and you were alone in a strange city. Never did the old home and the home folks seem dearer than just then. Homesick! Who has not when, sorrows and cares and deep griefs have flooded our lives, longed for a release, and wished that the Home, in the Father's House, might be ready for our coming? Awaiting that rest which remaineth for God's children, let us work while it is today, and ever be ready to sing—

"Jesus, I die to Thee,
Whenever death shall come;
To die in Thee is life to me
In my eternal home." **Amen.**

Sunday, March 31—The Christian's Inheritance. Read Psalm 23:1-6.

On this day, above all other days, we should be ready to join, with heart and voice, in singing the Halleluia Chorus of Easter triumph. Today we want to stand before the graves of our loved ones, and facing death and the grave, declare, They are not here, they are risen! Today we want to renew our faith and our confidence in the Easter victory by declaring—

"Jesus lives! no longer now
Can thy terrors, death, appal us;
Jesus lives! by this we know
Thou, O grave, canst not enthrall us.
Alleluia!"

Somewhere in God's country our loved

ones, who have gone before, are living and waiting for us. Let us be ready to go to them.

Prayer: Our God and our Father, Who hast brought again from the dead our Lord Jesus Christ, and hast promised that all who live with and believe in Him shall never die; we thank Thee for the hope and comfort of this day. Give us patience while we wait, and keep us in the path that leads to the Father's House. **Amen.**

When you hear a man say that poverty is a great thing for the character, the chances are that you're listening to a millionaire.—**San Diego Union.**

Mrs. Brindle: "Now, Mary, I want you to be careful. This is some very old table linen—been in the family for more than 200 years, and—"

Mary: "Ah! Sure, ma'am, you needn't worry. I won't tell a soul, and it looks as good as new, anyway."

Politician: "Can you give my friend a job on your railway?"

Manager: "But he cannot talk English."

Politician: "Well, then give him a job calling out trains."

Beggar: "Could yer help a poor guy dat's starvin'?"

Pompous Lady: "You should remove your hat while talking to a lady."

Beggar: "I can't, mum. It's full of sandwiches!"

MRS. RUFUS W. MILLER AND THE CHILDREN

(An account of a useful ministry which was requested by the Editor.)

A cold piercing wind is blowing, but at the Settlement it is warm and cozy. I notice with much pleasure every seat in my room is occupied by my numerous boys and girls. After the children are dismissed I am also ready to leave the Settlement Building and as usual pressed close together at the front door I find my little friends waiting to escort me to the electric train. These little friends are not always my own boys and girls, for while we are in the assembly room before the service, many of the children come to me with their problems of school or home life. Some wish to tell me of the new baby, others how they have conquered a certain fault, and some have acquired a dog or kitten. Boys tell how they have gathered and chopped wood for mother. Some of the big boys have lost their position and ask help to get new work, while others have gotten a raise. It is all interesting to me and I try to cheer and help them or rejoice with them as the occasion may require.

And so today I find clinging to my right arm a tall thin girl, 13 years of age, not one of my pupils, but one of my little friends. I can feel the cold shivers running through her body and I clasp her cold hands in mine. I notice she is wearing a light-weight summer coat and a transparent silk dress of a doubtful color. She is coughing, too. "My dear girl, have you not a heavier coat or warmer dress to wear on a cold day like this?" I inquired of the child. "No, Mrs. Miller," replies Helen, "I have not. I cannot get into my winter coat. You see I have grown so tall." "But, Helen, why does not your mother apply to the settlement for clothes?" I asked. "Mother died two months ago and father has no work most of the time," the girl answers. Then I told two of my little girls to take Helen between them and walk close together to keep her warm and take her home. Glad to do my bidding, the three girls walked away arm in arm.

Entering the subway, I could still hear the treble voices of my little ones calling,

THE PASTOR SAYS—

By John Andrew Holmes

For hearers of the gospel the Church is a window into heaven: for doers of the gospel it is also a door.

"Good bye, good bye." On the train I prayed God to show me the way to help motherless girl. Arriving at my destination, I called on several of my well-to-do neighbors. Very soon I had everything a little girl requires in cold weather—a nice brown coat, a red tam, two winter dresses, 2 sets of warm underwear, 3 pairs of stockings, a good pair of walking shoes and a lovely white woolen sweater with blue collar and cuffs matching Helen's blue eyes. I packed all in two boxes; called up a friend to escort me to the slums, as by that time night had fallen.



Mrs. Miller and the Children

Arriving at her home, we found the girl living in a court so narrow that you could almost shake hands with the neighbors across the way. Entering the court I was startled to see two men standing there. When they recognized me as a charity worker they stepped aside, removing their caps in the cold wind, while I passed into the house. I found Helen, a brother and father, living in one room. I told them to turn their faces to the wall, while I stripped the child. Soon Helen was dressed in suitable clothing and I told the men they might turn now and see how lovingly God had provided for Helen's needs.

This happened 2 years ago. Helen now attends Church and Sunday School. Yet, at least, once a month she waits patiently for me at the door of the Settlement and this big girl clings to my arm and tells me of the progress she is making in school and her bright hopes of the future. God bless Helen and keep her pure and good for His heavenly Kingdom.

One Sunday I tried to impress upon the children the comfort and real necessity of prayer, when one of the big boys raised his hand and said, "Mrs. Miller, I pray for you every night!" I replied: "How lovely of you. I thank you, for we are all in need of each others' prayers." Then all the children declared, "We all pray for you," and even my smallest pupil, Edward, said, "I pay for 'oo, too!" "Well," I asked, "May I be informed why you are all praying for me, dear children?" "Yes," they replied, "because we don't want the burglars to hurt you." Then I recalled on a Saturday night two men tried to jimmy the front window of my home. It was the seventh attempt to enter. Twice they succeeded, but each time God protected me. I spoke to one of our Salvation Army officers about this being the seventh attempt within three years, expressing my surprise that they always tried to enter my home and thought it might be because I was living there all alone. One of my children must have heard me speak to the officer at the time and so communicated the information to the class. Then I addressed the children and I said: "Now, I know why I feel so safe when I retire for the night and am

not afraid. It is the prayers of my little boys and girls that are like white-winged angels around my bed. Yes, Daniel was placed in the den of lions, but they could not hurt him for he loved and trusted God. He was perfectly safe with the ferocious beasts, for God was with him. So while the burglars entered my home twice, they were not able to harm me."

The greatest joy of a charity worker is to see the wonderful results and response of the children to Christian love and kindness. It cannot be described; it must be experienced.

Puzzle Box

ANSWER TO—A HIDDEN WORD PUZZLE IN RHYME No. 1

Peter Pan.

CAN YOU PUT "TIES" ON THE ENDS OF THESE?

1. Lack of proper proportions.
2. Accidents that prove fatal.
3. Merriments in abundance.
4. Dire or unexpected events.
5. The sum totals gathered together.
6. Things that can be done.
7. Goods offered for sale or transport.
8. The folks named to do the work.
9. Where most folks live.
10. Different kinds of things.
11. Impulses to laughter.
12. Capacities for emotional excitement.

—A M. S.

Birthday Greetings

Alliene S. DeChant

Here is the poem I promised you. Louise Schaffner wrote it when she was 12. You saw her picture in last week's "Messenger." She was in the center, with Sonny Jim on her left, and Isabelle and "Bubbles" on her right. Your Birthday Lady cannot read the title of the book they had, but perhaps it might be "The Prince and the Pauper," the subject of Louise's prize-winning book-contest essay.

The Quest

I went on a visit up to the moon
Inside my little red gas balloon,
And on the way there I saw millions of
stars
Blinking and winking at Venus and
Mars.

The very sharp point of an ill-mannered
star
Quite punctured my craft with a violent
jar,

THE MARCH BOOK

As the March book the Editorial Committee of the Religious Book Club has selected a penetrating study of the bearing of the teaching of Jesus upon modern industrial life, announced to come from the press next week—

Our Economic Morality and the Ethic of Jesus

By HARRY F. WARD

329 pages, AND MAY BE SECURED for \$2.50 Postpaid

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WANTED—12 or 15 copies of the old edition Reformed Church Hymnals with notes. Anyone desiring to dispose of such copies will please communicate with: Rev. T. M. Kressley, Coopersburg, Penna.

But I tied my balloon to the horn of the moon
And to comfort myself sang a gay lilting tune.

Then whom did I spy, but the man who lives there,
His face wreathed in smiles, his pate without hair
I'd always thought him a thick-headed loon
Living so far from folks in the moon.

The first thing I did was to ask, "If you Please,
Why is this yellow moon made of green cheese?"
"Well," said he, "Perhaps you don't know,
But fairies lived here long, long ago.

" 'Twas so drear and monotonous way up here,
That they left for the earth with its color and mirth;
Abandoned—forsaken—unused and old
It has lost its green color, and turned rusty gold.

"How it came to be cheese, I can't rightly tell,
Ask the fairies on earth; they know full well."
Given this information, I started straight home,
Determined through forest and valley I'd roam.

To search through the meadows, the grass and the trees,
Till at last I would find why the moon's made of cheese,
Not a fay could I find nor a soul that would know;
When the secret comes out I will tell you so.

"Ill-mannered star" and "forsaken . . . old . . . turned rusty gold" greetings to all my boys and girls who like Louise's poem so much that they want to write and tell her so. Her address is 319 North Lime Street, Lancaster, Pa.

A man was told by his doctor that if he laughed 15 minutes every day before

meals his condition would improve. One day in a restaurant, while having his laugh, a man at the opposite table walked over and said angrily, "What are you laughing at?"

"Why, I'm laughing for my liver," he replied.

"Well, then," said the other, "I guess I'd better start laughing also. I ordered mine half an hour ago."

HOME EDUCATION

"The Child's First School is the Family."
Froebel

WHAT TO DO WITH JIMMIE

Willis and Lenora Bailey

"I just don't know what to do with Jimmie. He is so restless and seems to be always doing something he shouldn't," complained Mrs. Hobbs to Mrs. Dixon, her neighbor, who had very recently moved near, as they sat in Mrs. Dixon's pleasant living room.

"Jimmie!" she broke off to say, "please close the piano bench and leave the music alone."

"Children must be active, Mrs. Hobbs, and Jimmie is exercising a very natural curiosity," replied Mrs. Dixon.

But before she had finished, Mrs. Hobbs had to take Jimmie away from the reading table where he seemed determined to wreck a cut-glass vase.

"Jimmie, dear, please go over there and play with Frank. — See his pretty books and blocks!" said his mother.

"Come on, Jimmie, and help me build this bridge," invited Frank Dixon.

"How have you trained Frank so well in entertaining himself? I don't have a minute's peace unless I am playing with Jimmie."

"Well," said Mrs. Dixon, "I am sure I cannot claim any credit for Frank's ability to play by himself. Eight months ago he was just as hard to deal with as your little son is now. That he is improving is because of the training he is getting in Miss Dooley's Kindergarten."

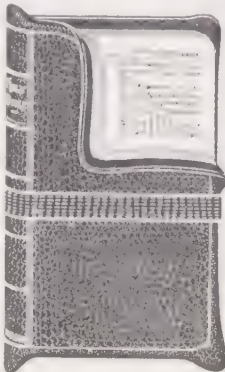
"Tell me about it," requested the neighbor.

"But, in the meantime, let us watch the children a few minutes without appearing to do so.

The women seemed to become very much interested in their needlework, but they could steal quick glances at the children and hear them talking as they played.

"Now be real careful, Jimmie," said Frank. "We got to put each brick just so

EVIL COMMUNICATIONS OR COMPANIONSHIPS?



How true it is that the value of an important and oft-quoted text lies in the accuracy of its translation and on its finer shades of meaning! Thus it is that, according to the American Standard Bible First Corinthians, 15:33, "evil companionships," rather than "evil communications," corrupt good morals—not good manners. So it is throughout this marvelously accurate version—the

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in this bridge and not let them get crooked or it will not hold up the cars that want to go over it."

"Let's put this one over like that."

"Oh, no! if you do the bridge will wobble. We got to put our blocks all nice and straight, then our bridge will be strong."

Next, Frank got a little chair and seated Jimmie in it.

"Now I'm Miss Dooley. We will sing."

"Did you ever see a laddie

A laddie, a laddie,

Did you ever see a laddie

Do this way and that."

sang Frank in a sweet baby voice.

"Now you sing your part."

"I don't know how," said Jimmie.

"Well, you will have to go to Kindergarten with me and let Miss Dooley show you how. We just have the best time. Come on, let me show you my animals, I cut out a turtle today. See my dog, and this is a bear. Do you know the story of 'The Three Bears?' Here they are, all three of them—Great Big Bear, Middle-sized Bear and Little Baby Bear. Aren't they nice? We play 'The Three Bears' up at Miss Dooley's."

"Mother!" exclaimed Jimmie, "I want

to go to school with Frank and cut animals."

"Now, there is your solution, Mrs. Hobbs," suggested Mrs. Dixon. "Miss Dooley is perfectly wonderful with the children. She teaches them lovely little songs, stories which they dramatize and interesting games. She also has them do a great deal of simple hand-work including paper cutting, clay modeling, building with blocks and toy constructing. Then, too, she is so clever in helping build a set of good moral habits. I know of one little boy who had been taught to swear and now you couldn't hire him to use such words. In fact, I think he has forgotten most of them. Children do, you know, when they no longer hear them."

Mrs. Hobbs tried the Kindergarten and she declares there is no happier or busier child anywhere than Jimmie Hobbs.

Bulletin 1919, No. 39, "Training Little Children," may be obtained by sending 15c in cash to the Superintendent of Documents, Government Printing Office, Washington, D. C. This bulletin contains 47 short articles of great practical value to parents in solving the many problems that come to them.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

Baltimore-Washington Classical Society announces the organization of a new W. M. S. Zion's congregation, Baltimore, the Rev. A. Grether, pastor, has had a local missionary society for some time, but not until the afternoon of February 28 was it affiliated with the Classical group. The installation service was conducted at the home of Mrs. Holland Miller, Montebelle Terrace. Mrs. James Riley Bergey, president of the Classical Society, was in charge of the service at which Mrs. John L. Barnhart spoke on "Organization and Budget," Mrs. A. S. Weber on "Stewardship," and Mrs. Roland L. Rupp on

"Thank-Offering." The meeting closed with the friendship circle after which refreshments were served by the hostess, Mrs. Miller. The number of members of the new society is ten. Mrs. Rupp writes: "We are looking to the future with the hope of a growing society under the leadership of Mrs. Alfred Grether. Missions is one of the greatest tasks of the modern Church. The Christian ideal and the spirit of Christ afford a vital hope to all the peoples of the earth. But this ideal and this spirit cannot be established in the hearts of men unless the Church boldly and unselfishly pursues the task. The women of the Reformed Church can be a world power if properly organized under a leadership with a world vision."

According to all reports the playlet, "What Shall I Render," is being given quite generally at the March meetings of Woman's Missionary Societies. Even tho' it may be presented with little preparation and with few characters it is very effective in its message.

The season of Spring Classical Meetings is upon us and the dates of the Triennial Convention will be here before we know it. Let us fill out that report blank NOW and mail it AT ONCE to the proper address. Procrastination is not only the thief of time, but the thief of accuracy as far as Classical, Synodical and General Synodical Reports are concerned. It depends on you, the LOCAL OFFICER, as to whether the General Synodical Secretary has a COMPLETE report.

The following are the dates of Spring Meetings as far as is known at the Philadelphia office:

April 3—East Susquehanna at Dalmatia, Maryland, at Baust Church near Westminster; April 2, 3 and 4—North Carolina at High Point; April 3 and 4—Virginia, Baltimore-Washington at Immanuel Church, Baltimore; April 4—Lancaster at Second Church, Harrisburg; Reading at Grace Alsace Church; April 5 and 6—Schuylkill at Tremont; April 6—Lebanon at St. Mark's Church, Lebanon; Tohickon;

New York at Brooklyn; April 9—Lehigh; Philadelphia at Palatinate Church, Philadelphia; Zion's at Trinity Church, York; April 11—Juniata at Williamsburg; Mercersburg at Waynesboro; April 16—Carlisle at Carlisle; April 18—Gettysburg at Trinity Church, Gettysburg; May 8 and 9—Kentucky; June 4—Iowa.

The Geneva Summer School Committee desires to announce the 11th Annual Season of their School of Missions to be held at Conference Point, Lake Geneva, Wisconsin, July 1-8, 1929. More and more the denominations are depending on schools of this character for inspiration and training for the women who will be the leaders in their respective Churches. The Geneva School has to its credit many young women who are doing serious work in their own missionary organizations. Outstanding teachers and leaders have been secured for this season, and younger as well as older women will receive missionary information as well as inspiration. Combine a week of study with recreation. Mrs. M. E. Beck, 2741 Jackson Boulevard, Chicago, Ill., is our representative on this Geneva Committee. Anyone who is interested in further information may address her or Mrs. Henry Harmeling, 24 East 107th St., Chicago, Ill.

Notice: The 3rd Annual Meeting of the W. M. S. of Baltimore-Washington Classis will be held in Immanuel Church, Bentalou and Lanvale Sts., Baltimore, Md., the Rev. Julius Grauel, pastor, on April 3 and 4. The sessions open with the Executive Board Meeting at 1.15 P. M. on Wednesday, and continue with the regular Classical Meeting beginning at 2.15 P. M. At the Wednesday evening service there will be a pageant by the Young People of the Reformed Churches of Baltimore and an address by Mrs. Lewis L. Anewalt, president of the W. M. S. G. S. Dinner on Wednesday evening and luncheon on Thursday will be served by the ladies of Immanuel Church at 50 cents per plate. Those desiring dinner or luncheon will please notify Mrs. Julius Grauel by Monday morning, April 1. Telephone Gilmor 0177, 2427 Arunah Avenue, Baltimore.

Dr. E. Stanley Jones, noted missionary, evangelist and author, who is completing a winter's speaking tour of a large number of cities of the United States, will be the speaker at the annual Holy Week mid-day services at the Palace Theatre, Broadway and Forty-seventh St., New York, under the auspices of the Greater New York Federation of Churches. Dr. Jones will be the speaker on Tuesday, Wednesday, Thursday and Friday, March 26, 27, 28 and 29. The services will be broadcast by the National Broadcasting Company which is giving a national hook-up covering territory in which more than three-fourths of the people of the United States live. The music especially selected for the services will be by the "Radio Four," who have become famous as the radio singers during Dr. Fosdick's Sunday Hour over the National Broadcasting Chain. E. F. Albee, owner of the Palace Theatre, is arranging an impressive cathedral setting with stained glass windows, choir and Church furniture. The lighting will be especially arranged in subdued and restful hues. There will be an abundance of lilies, palms and callas to add to the effect of the interior of the theatre.

A LETTER FROM DR. MOORE

At a meeting of the Foreign Mission Board held in Harrisburg, April, 1883, when, with my wife, I was appointed as the second missionary of our Church to Japan, Dr. James L. Amerman, missionary of the Dutch Church, in Japan, home on

furlough, made an address. The Board had called him to make this address to get information and advice important to them for the work begun in Japan. I was intensely interested in what he said because I had been appointed, and was looking forward to my going as a missionary to that country. Among many things he said about mission work in Japan, one thing that gripped me and to this day I remember his very words: "The Japanese people have no interest in the historical differences that separate the different Churches at work there." And it didn't take me long to find out, after I got there, that what he said was true,—only too true.

When the "Messenger" was brought to my door and I opened and read "Three More Denominations Face Toward Union" and under that,—a meeting was held in Dayton by Commissioners from the Reformed Church in the U. S., the United Brethren in Christ and the Evangelical Synod of North America and they had adopted a basis of union to be submitted to the governing bodies of the three Churches.

In a speech made by Dr. Richards at the Reformed Men's Conference in Harrisburg there was a reference to such a movement and I had read also about it, but nothing of a definite character.

The above statement is of a definite character and it looks like business, and is hopeful.

As a missionary on the Foreign Field I pray that it may be a glorious success, and that before a year has passed the good news will be heralded abroad that hope has been changed into fruition and that prayers in its behalf have been answered.

I learned to my regret that the Japanese are not only not interested in our historical differences, but that denominationalism is a hindrance to the more speedy propagation of the Kingdom of God in Mission Lands. How glad I am now that as a Church and Mission we set the pace toward union in Japan, when instead of establishing one more denomination and erecting an additional paling in the denominational fences already existing, we have joined the Council of Missions.

I am interested and rejoice over this proposed union. It is a step in the right direction. Speaking as a missionary I am sure that these three bodies united in one Church can, and will, do a much better work in our Foreign Missionary enterprise. I am convinced that as a Church and Missions we accomplish more and more greater progress by joining the Council of Missions and working in affiliation with the Dutch and Presbyterian Missions thereby established, not the Reformed or Presbyterian Churches, but the Church of Christ in Japan. And what still greater work we will be able to do if we bring to the task the influence, support and co-operation of this proposed united body.

In the same number of the "Messenger" I read the extracts from Dr. Fosdick's sermon on "A Sense of What Is Vital in Religion." The Doctor finds that religion in this country is a good deal of a mess and that many people are confused over it. I venture to say that the confusion on account of the many divisions of organized Christianity is still greater and more harmful abroad than at home. I am not speaking as a representative of our Japan Mission, but I have reason to believe that with me, as a body they rejoice over this proposed union.

CEDAR CREST HEARS TALL MAN'S STORY OF HOOVER'S INAUGURATION

Professor Joseph H. Shumaker, head of the history department, Cedar Crest College, delighted the undergraduates of the college at their chapel services with a story of the difficulties which a man who measures six feet two has to solve at a

public gathering. Most people would think that such an individual would have an easy view; but such is not always the case. At the Inauguration, for example, Professor Shumaker secured an excellent position from which to view the events; but soon comments disturbed him.

One young lady remarked, "I wonder why tall men with tall hats always take the front row." Professor Shumaker then removed his hat; but the difficulty seemed to remain, for the remarks did not cease from other spectators. Finally, he moved back one tier; and yet the caustic comments continued. Before he could find peace, Professor Shumaker found himself 150 feet behind the lines." "But I could see fairly well, at that," Professor Shumaker told the young women.

Professor Shumaker then described the ceremonies which began with the administration of the oaths to the Senators, who had been elected in November. Professor Shumaker showed how Vice-President Dawes, the outgoing incumbent of the office, differed in his conception of his position from the Vice-President who was coming in. Dawes remarked that he still believed that the unlimited speaking privileges of the Senate were abused; and Vice-President Curtis, a more conservative individual, said that he regarded himself as a mere chairman of the Senate, who would attempt no innovations in the rules of the body.

Professor Shumaker told how the taking of the oath by President Herbert Hoover indicated the transference of the allegiance of the whole population of America from ex-President Coolidge to President Hoover. The other important event in the professor's estimation was the departure of ex-President Coolidge, in an entirely modest way by train for Northampton, Mass. Here Mr. Coolidge has determined to lead his life as an ordinary American citizen. This typifies the true democracy of America, as opposed to the aristocratic ideals of the ancient civilization of Europe.

Professor Shumaker also noted the extreme silence of Hoover. Hoover's acceptance of the candidacy by the simple words, "I do," typifies the ushering in of an era in which the government by many speeches, which has existed in the past, may be replaced by the government which stresses action rather than words. Professor Shumaker also stressed the fact that there are 8 millionaires in the Cabinet of President Hoover; the fact that Hoover must manage a \$320,000,000 concern; and the fact that the ceremony was simple, dignified, and unaccompanied by noisy emotionalism.

A TIME TO SPEAK OUT!

(This editorial from "The Federal Council Bulletin" is certainly worthy of being reprinted in "The Messenger.")

A mid-West advocate of more military preparedness and less prohibition of the liquor traffic, and a few other journals, have become vociferous in their protests against Churches for concerning themselves with "political" questions.

Not a little of what is said is too badly meretricious to deserve respectful attention. When, for example, a newspaper talks of the Church as "appealing to force as an aid to its supremacy," it must assume preposterous ignorance in its readers. Anyone with even a glimmer of knowledge of American life knows that this is undiluted nonsense. Or when a journal of commerce, commenting on the Federal Council's research study on the dairy industry around Chicago, speaks of the Churches as attempting to "dictate the whole character of American government," it can only be regarded as a frantic attempt to confuse the real issue. One wonders why. We should not like to be forced to the conclusion that the interests represented by such a journal are either

so blind or so selfish as to fear the facts which the study brought to light.

So far as these recent alarmists have any real argument, and not mere chaff, to offer, it seems to reduce itself to this—that the Churches should deal only with matters of individual morality and should do their work in relation to isolated individuals—never looking into issues that social or legislative bodies are worrying about and never acting in an organized capacity. Apparently, the Churches may preach righteousness and justice as eloquently as they please, providing they do nothing to make these ideals effective in concrete cases.

The whole issue is so crucial for the vitality and influence of the Churches that it is worthwhile to state with considerable preciseness what we believe to be the conviction of thoughtful and progressive leaders in the great body of the Churches.

In the first place, in order to avoid any possible misunderstanding on points that we ordinarily take for granted as settled in our Christian thinking, let it be entirely clear that we are wholly opposed to a Church, as a corporate group, "going into politics" in the sense of allying itself with any political party, or resorting to the methods of partisan campaigns, or using any sort of political threat or external coercion. The Church, as a body of people believing in the supremacy of moral and spiritual ideals, need not, and should not, adopt such methods of achieving its aims.

But a Church which is profoundly convinced that Christian principles should be regnant in every phase of human life—in all our social organizations, in all our business enterprises, in all our industrial relationships, in all the contacts between races and nations—cannot conceivably be indifferent to some of the questions that are being discussed in the "political" arena. The protection of men, women and children from the devastating social consequences of the liquor traffic, for example, can never cease to be of immense importance to a Church that cares for human welfare. The issue of war or peace is a "political" matter, but it is also in the profoundest sense a religious matter for all those whose consciences have been sensitized by the teaching of Christ.

Not many years ago the Churches were blamed for not having prevented the World War. Now, apparently, as the "Northwestern Christian Advocate" suggests, they are blamed for trying to do anything to prevent the next war.

For a Church to refuse to deal with moral problems because they are also "political" would be to stultify itself and to confess itself bereft of spiritual vitality. The only question for the Church is not whether it will concern itself with these issues, but **how**.

The latest outcry against the Churches denounces them for acting in any **organized** manner and demands that Christians act only as individuals. But this would be to reduce the Christian influence to sheer impotence. When we live in a world of association—as labor unions, manufacturers' associations, farm bureau federations, and governments testify—Christians must often act collectively or else complacently acquiesce in having no effective influence at all.

And who that truly cares for human progress could desire that all the self-seeking interests, all the agencies that are struggling for private advantage, should organize to achieve their ends, while the moral and social idealism of the country should be unorganized—and feeble?

Are the Churches in "politics" in order to gain anything for themselves? The question answers itself. Everyone knows they are not. How, then, could a newspaper whose judgement had not been warped by a blind defense of things as they are, despite all social injustices and

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Or angels in exile?

Or half beast, half angel?

Or squabbling children who have yet to grow up?

Or what?

Certainly our former admiration for ourselves has had a jolt. We have acquired power over external nature, but we do not know what to do with it because we do not know what to do with ourselves, or indeed whether anything worth while is possible, "human nature being what it is."

What, then, are our bottom desires and motives, and is it possible to take ourselves in hand? Is the spreading disillusionment well grounded? If not if we are capable of high action—why is our performance so low? What imprisons our powers, and how can they be released?

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Publication and Sunday School Board of the Reformed Church
Schaff Building, 1505 Race Street, Philadelphia, Pa.

the menace of future wars, seriously propose that the most unselfish purposes should be left disorganized and powerless?

Or, if the Churches were to act otherwise than in the open light of noonday, if they were to seek their ends in any under-cover way, then, indeed, they would rightly merit the kind of condemnation that is being passed upon them. But no one has the temerity to make such a charge. There are self-seeking interests of which this cannot always be said. Yet it is not they, but the Churches, that are now singled out for attack.

The methods of the Churches, at least so far as they act through the Federal Council, can be stated unequivocally in three or four simple sentences.

Negatively—the Council does not maintain any "lobby" of any kind, or any lobbyist in Washington or anywhere else.

Positively—

(1) The basis of the Council's program with reference to social, industrial and international problems is research—a thorough, sustained and dispassionate effort to secure the factual information essential to any wise application of Christian principles.

(2) When the Council is assured that it has the facts, it seeks through every

available channel of education to make them known, in order to help develop that enlightened and influential public opinion which is the final source of authority in a democracy.

(3) If the accredited representatives named by the denominations to constitute the Council reach a common mind, after careful deliberation, with reference to a concrete issue, that judgment is widely published for whatever value it may have in guiding public opinion.

This is, in a nutshell, the whole policy of the Council in dealing with great public issues. The one thing that puzzles us is why any true friend of his country and of humanity could feel other than grateful that the Churches have found the way of thus acting intelligently together!

We may sum up the matter by setting over against the confused outpourings that sometimes appear in Chicago in the morning an editorial from the honored "Chicago Post," which in the evening restores sanity to the mid-West horizon. This editorial, entitled "Organizing the Power of Spiritual Ideals," says, in part:

"If we are to believe the somewhat hectic articles of certain Washington correspondents, the spiritual idealism of the country is developing effective organiza-

is where its influence has not

is by the display of un-
ness on the part of those whose chief
material sources of strength.
are greatly afraid that religious
conviction and moral fervor may become
sources of power in national affairs.

It seems, if these alarmed writers re-
flect truly the state of mind which they
profess to depict, you are in very danger-
ous company. We used to think you were
only in a very impractical company, to
give no serious consideration need be
given. But it now appears that these
spiritual idealists have so organized them-
selves that they threaten to inject some-
thing of their idealism into the world's
life. There is danger, we are told, that
they may be able to influence national
policy, and international relations. The
disturbing vision arises of a bit of the
Sermon on the Mount getting, by some
method or other, into the passing of laws,
and the making of treaties. It might be
that in time, if they maintain their organ-
ized propaganda, the United States Con-
gress, or the British Parliament, or a con-
ference at Geneva or Washington, would
take the spiritual teaching of Jesus seri-
ously, would consider the possibility of
applying the ethics of Jesus to the solution
of some of the problems which have wor-
ried statesmen.

"Is it possible that long years of preach-
ing the ideals of Jesus are at last bearing
fruit? Is the sown seed springing to har-
vest? Is this unification of spiritual forces,
of Churches which once fought one an-
other, of agencies which once ignored one
another, the result of a new awareness that
the real issue for the future of mankind
and its civilization lies between those who
cling to faith in the material as the only
salvation and those who believe that in
the complete supremacy of the spiritual is
the one hope for humanity?"

CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY

Professor of Religious Education,
University of Redlands Redlands, California

Problem: I am a Sunday School super-
intendent and anxious for my teachers to
feel their evangelistic responsibility. Can
you give me some definite help?

Answer: It is a pleasure to help any
Church School superintendent on this im-
portant problem. It is hoped that the fol-
lowing suggestions may prove to be of
practical value, not only to our inquirer,
but to all Church School workers who
should be vitally interested in evangelism.

This is the time of year when every
Church School teacher, having pupils old
enough to be approached on such matters,
should be alert to the pre-Easter evangelis-
tic opportunity.

The Church School teacher, under God,
has a character-making opportunity close
akin to that of pastor and parent. In some
ways the points of contact may be such
that the teacher will exert greater in-
fluence with certain age groups or certain
individuals. The opportunity, therefore,
becomes responsibility.

Quite often the pupil misunderstands
both his parents and his pastor. He thinks
of them in the "perpendicular" class—
people who approach him from above. The
"above" may be artificial "above" which
he as a pupil voluntarily erects for all min-
isters of the gospel, or the "above" may
be the parental, authoritative attitude
which he understands, but resents.

For these "reasons," the fine whole-
some, fun-loving, yet virile, serious-minded

Church School teacher is accepted on the
"horizontal," one who is considered as a
chum, a companion. The pastor, because
of his leadership position is pedestaled by
most Church School pupils, and, therefore,
finds it harder to win his way horizontally
into their lives. There are hundreds that
do, and thus multiply their abilities of
leadership. Some parents likewise so live
with their children from babyhood up that
they are accepted on the horizontal
chummy level. Pupils almost any age
above nine or ten are apt to think of par-
ents patronizingly, somebody who is try-
ing to hand something down to them with
a bit of an authoritative flavor in the pro-
cess. All of which the early teens con-
sider repulsive.

Teachers' Opportunity

Well, what about the wise, winsome way
of the Church School teacher who is a real
comrade with his pupils seven days a week?
This very thing has in it immeasurable
evangelistic power and responsibility.
Many a teacher spiritually minded and
alert to the higher things for his pupils is
timid on this particular matter of evan-
gelism. Why should he be? Let him read
such a book as Gage's "Evangelism of
Youth," and then tactfully, prayerfully,
naturally go to the work. Great joy awaits
him just around the corner.

The teacher's very position as teacher
places upon his soul a responsibility he can
not shift to others. As a Christian his
very life as well as his lessons week by
week should count for Christ, making the
Master attractive to all the pupils of his
class. Many a boy or girl in the teens has
been won to Christ and the Christian life
by the silent sermon of the teacher's own
Christian living. Against such a life, there
is no argument that avails. After all, the
best advertisement of Christianity is the
genuine Christian.

The teacher, being more mature, older
and more experienced, has, therefore, upon
him more responsibility for leading his
pupils to Christ. Granting that his points
of contact are well established, he more
than anybody, it may be, is next door to
witnessing his pupils' decision for Christ.

This is what his acknowledged leader-
ship means, or should mean. Because he is
leader, this position puts him where his
pupils will follow. As the great Leader
said, "Come and see," so the Church
School teacher, honored for his strength
of character and ability, can, and should,
say: "Come, and I will help you see the
way, the truth, and the life."

Then, too, that Church School teacher,
the kind about which we are thinking,
understands that the Church and the
Church School, alert to the paramount pur-
pose of a Church or School, hold him re-
sponsible as a trustee of the sacred priv-
ilege of leading a soul to Christ in saving
power. The Church School that writes
evangelism large across its policy puts upon
every teacher a stewardship that is inescap-
able.

The Teacher's Obligation

Any Church School teacher who works
with pupils old enough to know what it
means to be a Christian, is under solemn,
yet joyous obligation to understand his
pupils in order that he may be wise in his
evangelistic leadership.

He should know their natures, not as a
class, but as individuals. How widely they
differ! Both eugenics and eugenics—their
organic, individual heredity and their so-
cial heredity—have been at work to pro-
duce varieties of personality. A teacher
soon learns from experience that no two
pupils are alike. Some are long on self
and short on others; clannish, while others
are altruistic, democratic; some are intro-
spective, day-dreamers, others prospective
outlookers, doers; some quiet and reserved,
others quick, noisy, impulsive; some have
fine home and community inheritance,
others struggle against indifferent or criti-
cising or even vicious home influences,

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with really nobody at home that cares
whether or not they become Christians.

The teacher also should know the pupils'
needs, personal and social, and get at their
motives as far as his X-ray can be used
to do so. He should know what they are
interested in, and use his plane of experi-
ence for closer fellowship. He should
search out their yearnings, ambitions, and
help to purify and direct these and tie
them up to the evangelistic urge in his
own heart. He should discover their diffi-
culties, perhaps to remove them or to help
the pupils push on through them to vic-
tory. The teacher should be psychoana-
lyst enough to find out points of strength
and points of weakness in each pupil's per-
sonality and think long and prayerfully on
each pupil's possibilities, and then help
him to take Christ into the very center of
his life.

Some one is perhaps saying: "Who is
equal to all this? Who can take time to
study and serve on a scale here suggest-
ed?" Perhaps some can not. Many can.
Many ought, so that the present genera-
tion of unusual young people may give of
their very best to Him who gave His all
for them.

The Teacher's Approach

The Church School teacher who fully
understands his pupils is more apt to make
the right approach to them in his anxiety
to serve them evangelistically. A few sug-
gestions as to correct approach are here
offered with the earnest hope that teach-
ers may find the way into their pupils'
hearts, the beautiful highway over which
Jesus may enter.

Without much comment, we may think
of the following characteristics of the
teacher's approach. It should be with full
knowledge, because dealing with soul
values and eternal verities. It should be
with sympathy, for it is so easy to err
when expecting soul responses. It should
be with good common sense opportunity,
for blundering in this work may work
havoc and defeat the teacher's most holy
ambitions and purest motives. It should
be confident, because it is God's will and
way, and no decision is so important as the
personal decision for Christ as Saviour and
Friend. The approach should be Biblical
because of the authoritative place which
the Book of books holds in all right think-

ing. The approach should be **constructive**, building up; not destructive, tearing down. It should, therefore, be **positive**, forward-looking, and forward-going for the decision for Christ is the biggest forward step that any Church School pupil can take. Finally, the approach as has been already hinted at, should be a horizontal sharing, a **co-operative** experience where

the teacher co-operates, shares with the taught, the older with the younger, the senior member of the firm with the junior partner, that both may together rejoice in the fullest allegiance to Him who is the Head of the world's greatest enterprise, the winning of men to the kingdom of God.

(Send all questions or problems to Dr. Raffety, 432 Center St., Redlands, Calif.)

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Easter Sunday, March 31, 1929.

The Future Life (Easter Lesson)

Luke 24:1-12; John 14:1-6.

Golden Text: Be thou faithful unto death, and I will give thee the crown of life. Revelation 2:10.

Lesson Outline: 1. The Resurrection. 2. The Reassurance.

Easter Sunday brings to its close the first quarter of our lessons. It forms a most appropriate climax of our studies of some of the great Christian teachings, for the end and aim of all our teaching is that we might have life abundant. And that, of course, is the significance of Easter. It confronts the world with the challenge of eternal life. It lifts high the oldest question, and the most modern withal, "If a man die, shall he live again?" It bids us illuminate life's meaning and death's mystery with the light that streams from Jesus.

Men have been doing that for nineteen centuries now. The result has not been a logical proof or a scientific demonstration of eternal life. That we shall never get. Spiritual truths must be discerned spiritually, always. But, wherever the Lordship of Christ has been acknowledged and honored, glad affirmations and abiding convictions concerning eternal life have inevitably grown out of the Christian experience of God. In the ages before Jesus, immortality was, at most, a vague menace. He transformed it into a radiant promise and into a great assurance. And He did this, not merely by His resurrection, but by His gospel and life.

Our Easter faith, then, is the consummation and coronation of the faith that Christ kindles in our hearts by the truth He lived and taught. It is the assurance that the life of man has infinite worth and eternal meaning because God has made it, the Father Almighty. It is filial trust in the purpose and power of a gracious God who has destined us for a life whose abundance outreaches all the limitations of our present existence in time and space. Either Christ's gospel of the Kingdom of God is an empty dream, and then human life is a mockery; or it is the deepest truth in all this vast universe. And then our life is a glorious adventure. It has a goal that makes the battle and the race worth while.

Our lesson contains two passages. The first is one of the narratives of the resurrection. The second is a part of Jesus' valedictory spoken to the disciples on the eve of His death.

I. The Resurrection. Luke 24:1-12. Vivid accounts of the resurrection are given in all our gospels. They relate the experiences of certain men and women. Various groups of disciples, at different times and places, became profoundly convinced that the Crucified had risen from the dead. The thrilling message, "He lives," "He is risen, indeed," flashed

through that small band of devoted followers, who had buried all their hopes in Jesus' tomb. It evoked wonder and amazement, even doubt but it came to be believed by all. And that faith marked a new chapter in their lives. The conviction that Jesus lived transformed discouraged men into world-conquering missionaries of a new religion. The resurrection became the central theme of apostolic preaching, and the cornerstone of the Church. The day of resurrection was named the Lord's Day, and, soon, it took the place of the Jewish Sabbath, as mankind's holy day.

It is a tragic fact that, in the past, our theologians have placed their greatest emphasis upon the external and physical aspects of the resurrection. The paramount issue has been the empty grave, and the nature of the body that emerged from it. Was it the old body resuscitated or a new one; visible and tangible or, somehow, incorporeal? These are speculative questions that may interest scholars, but they have little practical importance. And they tend to divert our attention and interest from the risen Christ Himself. He is the dominant factor in the resurrection. Not the manner in which He rose, the outer circumstances, but the living Christ, who never lay in the tomb. At the moment of death this Christ committed His Spirit into the hands of His Father in heaven, and there He continued His blessed life without interruption.

And it was this risen Christ who manifested Himself to His disciples in the early Church. We may be wholly unable, from our present records, to explain how Christ showed Himself to them; even as the writers themselves would have been unable to explain the manner of His self-manifestation. But there can be no question at all that they had personally experienced the fact that their crucified Master was a living Lord. He was alive forevermore. He lived in them and they in Him, through the bond of faith. Now life had a new meaning for them; and death, no menace and no mystery. Both life and death were overruled by the infinite love of God whom Jesus had revealed.

The same Christ is our Lord and Master. We, too, see Him as the early disciples saw Him, with out spiritual eyes. We have met this Christ on our way through life, as Paul met Him near Damascus. We have found in Him the Way, the Truth, and the Life. And we recall that it was Mary and Peter and John who saw the risen Christ, not Pilate, Caiaphas, and Herod. Only those who loved Him saw Him alive forevermore. His enemies had no eyes to see His glory and His triumph over death. So it is with men today who lack spiritual vision. They see all the kingdoms of this world and their glory, but they are blind to the life and immortality that Jesus brought to light through His gospel. To such men, Easter is a mere name; Easter-faith, an exploded superstition; and Easter-hope, a vain illusion.

II. The Reassurance. John 14:1-16. In our second passage the living Christ Himself speaks the words of eternal life. The scene is laid in that upper room in Jerusa-

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lem, just after the institution of the Lord's Supper. Sorrow and dark forebodings of impending danger filled the hearts of the disciples. Judas had left them to consummate the betrayal. They knew that a crisis was near at hand. Fear overwhelmed them.

That little chamber filled with troubled and fearful hearts, is an apt picture of human life. A little zone of light in whose shelter we find friendship, peace and joy; and beyond it darkness and death. Why should not our hearts be troubled? Is there not abundant reason for anxiety and despair in such a world as this? Man is a mere atom in the midst of forces he does not understand and cannot control. He is born to trouble, as the sparks fly upward. And at the end of every road is the portal of death. The burdened and troubled heart of man cries out in fear and anguish. What cure is there for the heart burdened with anxiety?

And, then, in that upper room we hear the voice of Jesus. It was He who needed comfort, more than these others; because He was facing a cruel and untimely death. But there was no fear nor faltering in His heart. He became the great consoler of His troubled friends. And the cure He offered them was faith—faith in God and in Himself. He said, "Ye believe in God, believe in Me." That is Christ's cure of every kind of fear.

Have faith in God. Fear is a faithless thing. If we are alone in this wide universe, we may well be troubled and fearful. Then we are the helpless toys of fate, blind and cruel, and we may well view the future with alarm and death with terror. But if God lives, our life assumes a different meaning. Then we have a divine ally in whose wisdom and strength we may put our Trust. "Believe in God," that is the only efficacious cure of fear and anxiety known to man.

But Jesus said more than that. "Believe also in Me." That is a most significant addition. After all, faith in God will not necessarily banish fear. Who is this Determiner of our destiny that holds us in the hollow of His hands? Is He a ruthless Sovereign or a relentless Judge? Or is He, indeed, our gracious Father, as Jesus said? Then we may safely trust Him. Perfect love casteth out fear. We are only little children, feeble and frail, in a vast universe. But this universe is our Father's house. His home and ours. In life and in death we are in His gracious keeping.

What was the cure Jesus offered the troubled hearts of His friends in their hour of parting. It was His own comfort, and the only one He could give to men. Nor is there any other. Every man must choose between these two—a faith that conquers every fear, and a fear that corrodes the heart and crushes the spirit. Such a triumphant faith is not easily acquired nor is it easily maintained. It is constantly being tested and tried. Among those who heard Jesus were Thomas and Philip. Immediately they raised questions and difficulties. Their attitude was deeply human. Everyone will understand it who has tried to overcome all fear by faith. Life will test it severely, even to the breaking-point. But for every test the remedy remains the same—more faith in God as Christ has revealed Him to us. That alone will enable us to bear our burdens, to fight our battles, and to triumph over death.

"My Father's house," Jesus called the region beyond the tomb. That is the most wonderful picture of heaven the mind can conceive. We are pilgrims on earth and strangers. The true home of the soul is in heaven. And life in heaven is all that a Father's love can make it. It is prepared for us, even as parental love prepares an earthly home for the little children that are born into it. That is the Christian's hope on his way through life. That way does not end in

darkness and death. Whatever its windings, it leads to the portals of a larger life; to a house with many mansions that God's love has prepared for us. We realize that we are here using earthly pictures and analogies to portray heavenly realities, as indeed we must. But the picture is true, for Christ Himself used it. And what other picture of heaven is as true and deep as Christ's: His Father's house! It satisfies the hungry heart of man, as does none other. And it also purifies the heart. "Everyone that hath his hope set on Him purifieth himself, even as he is pure" (I John 3:3).

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

March 31st—The Words of Jesus About Life Unending. John 14:1-3.

On Easter it is proper that we should recall the words of Jesus about the life unending. It is the day on which the Christian world celebrates the deathless life of Christ Himself and takes on new hope about our immortality. Easter is the crowning festival of the year. It formed the "great divide" in the life of Christ and in that of His disciples. The resurrection of Jesus was the great fact to which the disciples bore witness and which rallied them anew to make the name of Jesus known through all the earth and which led to the founding of the Christian Church. The four great festivals of the Church are: Christmas, Good Friday, Easter and Pentecost, but the greatest of these is Easter. "If Christ be not risen then is our faith vain and we are yet in our sins."

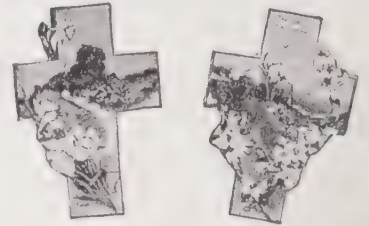
There are a number of precious words which Jesus spake about the life eternal. All along that fact lay in the background of His mind. He sort of took it for granted. He never sought to prove it, never argued about it, but simply asserted and proclaimed it. The direct utterances on the subject may be few, but the indirect references are numerous.

In His words about the endless life Jesus gave expression to the deepest longings of the human soul. The very fact that men yearn for the life beyond is the strongest proof of such a life. The eye presupposes light, the ear sound, and so the wistful soul presages life beyond the grave. If God put this impulse in the soul of man and made no provision for it He would mock His very creation. Therefore, Jesus only revealed the fact of immortality, He did not create it. He always took it for granted. He did not prove it, He asserted it. This is all the Christian can do. The burden of proof rests not with the believer in immortality, but with the one who denies it. The one who says there is nothing beyond must prove his assertion, but the one who says there is something simply needs to say so and believe it until he is shown otherwise.

It would be interesting and helpful to go through the Gospels and set out all the words which Jesus spake concerning life that is endless. "Because I live ye shall live also." "If any man keep my word he shall never see death." "I am the resurrection and the life; he that believeth on me shall never die." "He that eateth of this bread shall live forever." "In my Father's house there are many mansions. I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself." "Today thou shalt be with me in Paradise." "Father, into Thy hands I commend my spirit."

One of the great words which was constantly upon the lips of Jesus was the word LIFE. But He never thought of it as mere existence. It was more than breathing, more than temporal being. It included something that was indestructible, endless, eternal. It meant a certain quality of life, not mere quantity of days

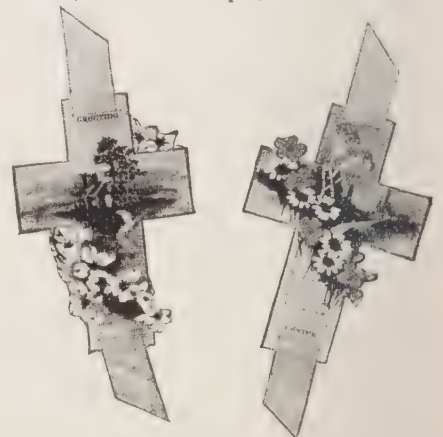
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or years. "The life is more than meat." "I am come that they might have life." "I am the bread of life." "I am the water of life." "I am the light of life." "I am the way, the truth and the life." Life with Jesus meant something that came from God and returned to God and found its real meaning and mission in God. He tried in all of His teaching and preaching to lay this truth upon the hearts of His followers. In parable as well as in direct language He impressed this fact. Men in His day as well as in ours lived for the life that now is. They thought it consisted in food and clothing and shelter, in houses and lands, in bigger barns and in goods laid up for many years. People then as now mistook making a living for life. Such folks Jesus called "fools," for they lived for the meat that perisheth; they laid up treasures on earth and failed to lay up treasures in heaven where neither

moth nor rust do consume and where thieves cannot break through and steal.

Jesus was always conscious of a great invisible world. He had come from that world. He came forth from the Father and had come into this world. Again He would leave the world and go to the Father. That fact haunted Him all along the way of His earthly life. He held constant communion with that other world. He spent nights alone in prayer with His Father in Heaven. In the darkest hours of His life He drew upon the resources of that other world. From it angels came and strengthened Him. He lived in two worlds, as it were, one earthly and the other heavenly. The heavenly, though not visible to the eye, was just as real, if not more so, as the earthly. Therefore, He could face the problems of life without wincing and He could meet death without a whimper. Therefore, He could evaluate life at its true measure. He knew what was worth while and what was worthless. He was content to suffer poverty because there were true riches laid up in heaven. He was not afraid of them that would kill the body, for they could not kill the soul. Therefore, He did not despair that He had not won the whole world unto Himself, because He knew that in His earthly life He had only begun to do those things which He would continue to do in Heaven and through His spirit in the lives of His followers. "Greater works than these shall ye do, because I go to the Father." He spoke all the time of His "going away," of His "going to the Father," and whenever He did speak of this He did so not in despair, but in the spirit of triumph. In His own resurrection He demonstrated the power of an endless life. Death and the grave could not hold Him. "Destroy this tabernacle and in three days I will build it again." The sacred writer remarks, "This He spake concerning His body." The resurrection of Jesus is a certified fact. The disciples themselves were witnesses of it. They vied with each other to bear testimony to this fact. They went to the ends of the earth to proclaim it. "He is not here, He is risen," the angel announced on that first Easter morn. "He is risen indeed," the Christian world echoes down the centuries. This was the message of Paul, and his Epistles bristle with this truth. Everything hinged on this fact. If it had not been true these nineteen centuries that have rolled around since then would long since have exposed the falsehood and the folly. But like an impregnable rock the fact remains. "This is the day the Lord hath made, we will rejoice and be glad in it."

The resurrection of Jesus is the earnest of our resurrection. "He arose, we too shall rise." "Because He lives, we too shall live." "The hour cometh when the dead shall hear His voice and come forth." Then shall all kindreds and tribes and tongues be gathered before the throne of God, and He shall divide the nations as the shepherd divideth the sheep from the goats. The righteous shall go into life eternal, and the wicked into everlasting punishment.

Such are the words of Jesus concerning the endless life.

"Sing them over again to me,
Wonderful words of life.
Let me more of their beauty see,
Wonderful words of life.
All so freely given,
Wooing us to heaven,
Beautiful words, wonderful words,
Wonderful words of life."

A HORSE AND HIS MINISTERIAL OWNER
(Continued from page 2)

cumulating in order to better care for their retired ministers.

"Now, \$25 a month for 'Clover' just about put him in 'clover.' No need of any

horsely worries. Money enough for hay and oats and corn, and for his stabling, and his currying, and for a blanket for very cold weather. Such provision contributes to comfort, peace of his horse mind, to equine longevity, and sweetens his old age. How fine for him before he leaves here for the 'horse heaven,' which Dr. Talmage said ought to be in existence for at least one of the horses on their old farm.

"At this writing, the average amount paid ministers by the Superannuation Fund of the Evangelical Church is \$332.20 a year; widows of ministers, \$182.00, or \$27.69 and \$15.18 a month, respectively. Also, respectively, 90 and 50 cents a day. 'Clover' gets \$9.82 more than the widows. But then he doesn't know what worry is, so he won't worry about it."

The above article taken from the "Evangelical Messenger," July 29, 1928, should be read by our ministers and congregations in the Reformed Church who are making no effort to raise their quota

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in the Sustentation Fund. If we should publish the names of these ministers and congregations, we would be most severely censured. But why should we not give due credit to all who are raising their quotas by presenting the list of names in an honor roll to the Church?

Many congregations are just beginning to raise their quotas and with patience and help of Classical Committees, we believe that others will begin to raise their part of the Fund during the present year. We are hoping for better things in the future. —J. W. Meminger, Secretary.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Between 40,000 and 45,000 persons in New York City of 65 years and older are either wholly or partly dependent, the Association for Improving the Condition of the Poor has announced.

Mrs. Herbert Hoover will not have a Secret Service operative assigned to accompany her during her walks about the city and out-of-town trips. The custom was started by Mrs. Harding and continued by Mrs. Coolidge. Mrs. Hoover has expressed the opinion that she did not need such attention.

A continuation of the Coolidge policy of giving moral and material support to the Mexican Federal Government was the first decision made by President Hoover after entering the White House executive offices March 5. The decision to support the Calles-Portes Gil Government came after a conference between President and the Secretary of State Kellogg, who has consented to remain in office until Colonel Henry L. Stimson arrives from Manila.

The last official act of Attorney General

Sargent before he was succeeded by William D. Mitchell was to approve the Parole Board's recommendation of last November for the release of Colonel Thomas W. Miller, former Alien Property Custodian, from the Atlanta Penitentiary, where he has been serving a sentence of 18 months for the misuse of government funds.

The decision of President Hoover not to send the name of Secretary Mellon to the Senate for confirmation has led to the Senate's adoption of a resolution directing the Judiciary Committee to investigate first whether Mr. Mellon could legally hold over from the Coolidge Administration, and second, whether he was disqualified from office under a law barring Cabinet officers from being directly or indirectly interested in trade or commerce.

Former President and Mrs. Coolidge took up their residence March 5 in their modest home at 21 Massasoit Street, Northampton, Mass. The town gave them a welcome return. Mr. Coolidge is contributing articles for several of the leading magazines.

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Plans for the purchase of a new home in Northampton are reported.

Thomas Taggart, an outstanding leader in the Democratic Party for 20 years, died at his home in Indianapolis, March 6, in his 73rd year.

The Los Angeles annual automobile show reopened in new quarters, after a \$2,000,000 fire March 5, which destroyed tents housing the exhibition. About 400 machines of the latest model, costly airplanes and motorboats were burned.

According to a dispatch from Funchal, Madeira Islands, about 40 persons had been killed and many injured by a recent landslide in the Valley of St. Vincent. The slide resulted from recent torrential rains.

Moses Edwin Clapp, ex-senator from Minnesota, died at his home in Virginia March 6, at the age of 77.

The Associated Press received March 6 the text of a plan prepared by Elihu Root for bringing about adhesion of the United States to the World Court of International Justice.

Colonel Robert W. Stewart was overwhelmingly defeated by the forces of John D. Rockefeller, Jr., in the fight over the chairmanship of the Standard Oil Company of Indiana.

President Hoover by proclamation March 7 called an extra session of Congress for April 15 to consider "further agricultural relief" and legislation for "limited changes of the tariff, which, he declared, cannot 'in justice to our farmers, our labor and our manufacturers be postponed.'"

Colonel Lindbergh, as technical adviser to Pan-American Airways, Inc., piloted a Ford tri-motored plane from Mexico City to Brownsville, Texas, to inaugurate the northbound air mail and passenger service over the new route. He left Mexico City March 9 and returned March 10.

The airways of the country now total over 53,000 miles according to a recent report of the Aeronautic Branch of the Department of Commerce. The miles of airways of all passenger services operating on Feb. 28 were given at 20,788 miles. 10,472,034 miles were flown. There were 52,934 passengers.

Justice Oliver Wendell Holmes was congratulated by his associates on the Supreme Court and friends March 8 on his 88th birthday. He was appointed to the Supreme Court from Massachusetts by President Roosevelt in 1902. He is in excellent health and is one of the most indefatigable workers of all the justices.

Advertising is to be used by the Federal Government in an effort to bring home to the people the necessity of law enforcement in connection with Prohibition. A \$50,000 fund will be used to meet the cost of the campaign. Educational facilities provided by various dry organizations, will be used as channels for the distribution and display of the posters and cartoons. Dry leaders have started a drive to have Mrs. Mabel Walker Willebrandt, Assistant Attorney General, placed in charge of the Hoover Administration's program for law enforcement.

In addition to the course of Secretary Kellogg in issuing licenses for the shipment of arms to the Mexican Government, it was decided to grant an application of that government to purchase surplus war supplies from the United States Government. The State Department also replaced commercial airplanes on the list of articles for which licenses will be required for shipment from this country into Mexico, and such licenses will be issued to the Mexican Government, but not to any private person or concern. All this to further the collapse of the revolution that is going on there now.

The Council of the League of Nations closed its fifty-fourth session at Geneva March 9. It paid warm personal tribute to Elihu Root and showed an ardent desire to reach an understanding allowing the

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United States to adhere to the World Court. It is believed that the jurists will find a mutually satisfactory formula on the Fifth Reservation, when they meet March 11.

The anniversary of the Battle of Manila, on May 1, will be devoted to efforts to raise \$1,000,000 to complete the \$2,000,000 fund asked for on May 1, 1927, by the late Major Gen. Leonard Wood to eradicate leprosy in the Philippine Islands.

Massachusetts intends to co-operate with the municipalities to exterminate mosquitos. In the interior, as well as on the seaboard, the summer vacation business, estimated to be worth \$100,000,000 annually, has been injured by the pest.

Thirty-nine French veterans of the World War, all holders of the Croix de Guerre, have arrived in the United States for a tour of this country. The group includes a woman, a nurse, who was cited for valorous service in the front lines. They will be guests of the American Legion.

A decision that will cost the United States Treasury nearly \$45,000,000, and a gain in that amount to the railroads of the country for the carriage of mails, has been handed down by the United States Supreme Court. The decree grows out of a controversy between the government and the New York Central Railroad.

A contract between the General Motors Company and the Opel works at Ruesselsheim, Germany, has been signed. The

former company paying nearly \$30,000,000 for 76% of the total shares of the Opel works which supplies 60% of the total German market.

CATAWBA NEWS

The Board of Trustees of Catawba College met in regular session on Feb. 19. The most important actions taken were the following:

The erection of a music building was approved. This building will be 42x75 feet and will have 3 floors, providing an ample number of rooms for music studios and practice rooms, and also on the ground floor a students activities headquarters, or Y. M. C. A. and Y. W. C. A. offices, including special rooms for student affairs, an assembly room, the "Y" store, the publications room, and other rooms. The college has one pipe organ in the main auditorium, a second organ will be installed in the music building in an organ practice room. A number of new pianos will also be required.

A second important action was the approval of an apartment building, which will provide 8 apartments to serve as the residences of 8 professors. In the basement there will be spaces for 8 automobiles with exit to a rear driveway. The building will be located along the avenue south of the college on a knoll, among the pine trees. The professors are looking forward with much pleasure to the attractive provision which is being made for their comfort. The apartments will be complete and modern in every way.

Another important action was the addition of 3 members to the staff. David Earl Faust, son of Elder Faust, of Mercersburg, becomes Professor of Bible and History. He holds the A. B. degree from Franklin and Marshall College, and the B. D. and Ph. D., from Yale. His teaching experience includes 2 years in Mercersburg Academy, and 6 or 8 years in the high school at New Haven, Conn., where the superintendent rates him as one of the best teachers he has had. A second professor is John C. Hadley, who holds the B. S. from the University of New Hampshire, the M. S. from Pennsylvania State College, and the M. A. and Ph.D. from Columbia University. He becomes Professor of Education. He has had ample experience in secondary schools and has also taught in Millersville State Teachers' College, and Pennsylvania State College. He is a member of the Dutch Reformed Church. Miss Frances Decker, of Montgomery, Pa., has accepted a position as Assistant Librarian. Miss Decker will receive the A. B. degree from Catawba College this year, and has specialized in library work during her college course.

The Board considered the financial reports of the college as well as the budget for the next academic year, and found the college to be in excellent condition for next year. The entire faculty were re-elected for next year with the addition of the above named.

Catawba College has recently won notable honors through its Forensic Council. Last year the college had a series of debates with three neighboring colleges and in every case won the decision on both sides of the question. This year the colleges declined to give Catawba a place on their schedules. Accordingly, the Forensic Council secured debates with other institutions. The Catawba debaters have met and defeated teams from the University of Texas and the University of Florida—teams which in turn defeated the University of North Carolina and North Carolina State College. Much interest is being taken in this work. The students and the public turn out and practically fill the auditorium.

The college is planning for an increased enrollment next year, probably around 400 in the college classes. A very much larger summer school is expected this summer. A

class of 50 seniors will be graduated on May 22. The college has given up its long Easter vacation, in order to move up the date for commencement, and thus make it possible for the President and Trustees to attend both the commencement and the sessions of General Synod.

—E. R. H.

prefers to ground it in the love that serves and lives and gives for others.

—A. N. S.

OBITUARY

THE REV. JACOB PETER STAHL, D. D.

Dr. Jacob Peter Stahl, long the president of Central Theological Seminary's trustees, was called up higher from his home in Alliance, O., on Jan. 17, at the age of 69 years, 6 months and 25 days. Until a few weeks before his death he was in his usual good health, and just before the New Year he was taken ill with grippe, which developed into pneumonia.

Dr. Stahl was the youngest child of Jacob Frederick and Christiana (Gehring) Stahl, born June 22, 1859, near the Tippecanoe River in Fulton Co., Indiana, close to what is now the village of DeLong. While he was still a small boy the family moved into Marshall County, Indiana, and cleared the farm which became known as the Stahl Homestead, where he grew to young manhood. For 2 years he was a rural school teacher. He early manifested marked musical talent and conducted a singing school in the home community. One fond anticipation for his years of retirement was that he might have the opportunity to compose some of the many musical themes that came to him.

BOOK REVIEWS

Administering God's Gifts. By George Louis Rinkliff. 99 pp. United Lutheran Publication House.

This little volume deals with the philosophy, or perhaps better, the theology of stewardship. While some of its reasoning savors of casuistry, its main contention is well-taken, namely, that the Christian is the steward of the grace of God, and that his whole life is a trust, himself entrusted with the free-will which is the essence of his stewardship. Its best contributions are its protest against legalistic notions of stewardship and its stress of the stewardship of love, which lies at the basis of all one's use of the gifts entrusted to him. The Christian steward, the author points out, will not give money to buy immunity from any other responsibility resting upon him. He protests against the mistaken practice of measuring stewardship by the amount of money given to the Church, and

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He wrote in his auto-biography: "Since early boyhood I had the desire to become a minister of the Gospel of Christ. I daily prayed to God that some way might be found by which I might attend Heidelberg College at Tiffin. One morning the answer came. Oh, joy of joys!" St. Joseph Classis voted to send him as a Beneficiary Student and to pay \$100 per year toward his support, and he entered Heidelberg Academy in 1879. He graduated from the seminary in 1886; on May 17 of that year he was examined and licensed to preach by the Lancaster Classis of the Ohio Synod; a few days later he was ordained in the Church of the Cross, Somerset, O. He served the following charges, all within the bounds of the Ohio Synod and State of Ohio: Somerset, 1886-88; Marshalville, 1888-92; New Berlin, 1892-96; Canal Winchester, 1896-1906; Immanuel at Alliance, 1906-17; Sycamore, 1917-19; Springfield, 1919-23; Valley near Dayton, 1923-25; Greenville, 1925-28. Thus for 42 years he gave his life to the service of Christ as a Christian minister. He served one year as President of Ohio Synod; for many years he was President of the Board of Visitors and Education of Central Theological Seminary. In 1905, Heidelberg College conferred upon him the degree of Doctor of Divinity. While pastor in Alliance, he was Executive Secretary of the City's Church Federation.

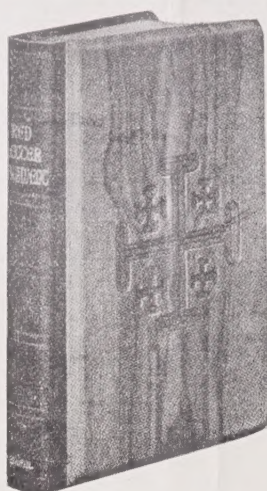
He was united in marriage to Miss Clara White, of Twin Lakes, Ind., and the union was blessed with 7 children: Ruth, of Peking, China; Osie and Tirzah, of Alliance, O.; Minta, of Tientsin, China; Arthur and Florence, of Dayton, O.; and Clara, of Boston, Mass. He is also survived by 3 grandchildren, and one sister, Mrs. Sophia Zechiel, of Culver, Ind.

Dr. Stahl was a true friend who spoke plainly. By nature he was constructive, aggressive, fearless, a born leader, uncompromisingly loyal to his convictions. He was both conservative and progressive, loyal to the old, open to the new, ever seeking the best method of promoting God's Kingdom. He was a good pastor, unselfish, loyal to his flock, and always seeking its welfare.

The funeral services, in charge of Dr. H. J. Christman, were very largely attended. Dr. Christman was assisted by Revs. H. S. Gekeler, R. W. Blemker, E. M. Beck and Otto J. Zechiel, the latter a nephew of Dr. Stahl. A quartet sang, "I Only Know," a selection composed by Dr. Stahl and the choir and congregation sang his favorite hymns. Interment was made at the Alliance City Cemetery.

REV. C. J. WALENTA

Rev. Constantine J. Walenta, the son of Rev. and Mrs. Wenzel Walenta, although apparently in the best of health, struggled manfully against physical handicaps until Dec. 12, when he was confined to his bed with pneumonia. He was taken to the Wisconsin General Hospital and on Jan. 12 was called Home, at the age of 51 years and 20 days. Born at Allentown, Pa., Rev. Mr. Walenta received a splendid Christian training at home, and when 15 years old entered Mission House Academy. He also took the college course and graduated in 1902 from the Mission House Seminary. In June the same year he was ordained and began his first pastorate in Reeseville, Wis. On April 18, 1903, he was united in marriage by his father in New York to Miss Louise Graf, of that city. This happy union was blessed with 3 daughters. Rev. Mr. Walenta served the Reeseville Charge until May, 1922, when he accepted a call from the congregation at Sauk City, Wis., where he faithfully served until his death. Being a great lover of music and having received a splendid voice as a gift from God with which to glorify His holy name, he did much to beautify the services with



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music and song. During his pastorate the new pipe organ in the Sauk City Church was installed.

Rev. Mr. Walenta leaves his loving wife, who has been faithful to him in joy and sorrow, his 3 daughters, Charlotte, Ruth and Helen; his aged father, at Woodhaven, N. Y.; 4 brothers, Rev. Max, of Brooklyn, N. Y.; Rev. Paul, of Baltimore, Md.; Dr. William, of Brooklyn, N. Y.; and Rev. Victor, of Titusville, Pa.; and 1 sister, Mrs. Louisa Schneider, of Brooklyn, N. Y. Besides, there sorrow his congregation and a host of friends in the community and surrounding country.

The funeral took place in Sauk City, on Jan. 18. Wisconsin was practically snow-bound, but the Church was filled with his friends. Had the roads been passable for cars, the Church would not have been large enough to hold half of the friends who would have come from neighboring congregations. In the home, Rev. H. Settlage conducted the service. Mrs. Walenta was recovering from a serious illness and was not well enough to attend the services in the Church. 4 ministers of Milwaukee Classis, and 2 local ministers served as pallbearers. Rev. C. Zenk, former pastor of the Sauk City congregation, had charge of the services in the Church. Rev. A. Muehlmeier delivered the funeral address, and Rev. Valentine Rettig, who as vice-president of the Classis must fill the office which the deceased held as president, spoke a few words of consolation. Classis mourns the loss of this second oldest minister, measured by years of service in the Classis, and will miss his presence and able advice. Rev. A. Ruehlman read the obituary. Interment took place at the local cemetery, in charge of Rev. V. Rettig.

REV. WILLIAM HENRY HOCH

Rev. William Henry Hoch, the son of Michael and Sophie Hoch, after an illness of about 2 years, died Jan. 5, at the age of 82 years, 9 months and 27 days. Because his parents belonged to the Moravian Church, he was sent to the Moravian Parochial School at Nazareth, Pa., and then to the College and Seminary at Bethlehem, Pa., where he was graduated in 1870. For 2 years he taught at Nazareth Hall Military Academy. From 1872 until 1894 he served the following congregations in the Moravian Church: Coveville, Pa.; Emaus, Pa.; Harmony, Iowa; Green Bay, Wis.; Philadelphia; South Bethlehem, Pa.; and Egg Harbor, N. J. In 1895 he was received into the fellowship of Tohickon Classis, Eastern Synod of the Reformed Church in the U. S., and as a Reformed minister he served the Plymouth, Pa., Charge. He was supply pastor of many congregations in Pennsylvania, New Jersey and New York. Through a cataract he lost the sight of both eyes in 1919; an operation restored the use of one.

On June 16, 1876, he was married to Miss Fredericka D. Deubler, at Reading, Pa., who preceded him in death on Dec. 11, 1880, at Green Bay, Wis. Their union was blessed with 2 sons, Levin F. (who died in 1891), and Otto M., of Rochester, N. Y., with whom he lived the past 20 years. He was a faithful member of Emanuel Church, Rochester, and very seldom was absent from divine worship. He was buried Jan. 8, and his pastor, Rev. F. H. Diehm, preached the sermon, and was assisted by Rev. J. Stanley Richards, of Rochester, and Rev. J. H. Rettig, of Buffalo. He lived not in vain.

—F. H. D.